CHURCH ADMINISTRATION

WILLIAM H. LEACH

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A Survey of Modern Executive Methods

BY

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NEW YORK

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CHURCH ADMINISTRATION
—B—
PRINTED IN THE UNITED STATES OF AMERICA

TO

EDWARD E. BUCKOW

Whose coöperation made possible the studies represented here, this volume is sincerely dedicated

PREFACE

MANY are the books on Church Management which have been issued in the last few years. Each one has made its contribution to a subject which is still new when compared with the years of history of the Church. By force of necessity most of them have been personal experience volumes. A minister has developed a plan of church activities which has proven unusually successful. Naturally all of his fellows are interested in his plans and are eager to read his suggestions.

In this respect the book here offered is unique. It brings together the experiences of many successful ministers, arranging the material in a way which will be the most useful to others in the field. Most of the plans are interpreted through the experience of the writer but he lays no claim to originality in presenting them. In as far as he has had information he has credited each plan to its source.

As it was not the first, neither will it be the last book in this field, but it does offer a substantial contribution to the growing interest in the various phases of church leadership.

W. H. L.

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Part I: The Minister As a Leader

CHAPTER I

THE JOB OF RUNNING A CHURCH

THE development of the administrative side of the minister's work is a matter of comparatively recent date. Most of us can remember when the two great divisions of his task were preaching and visiting. Then there came the time when folks spoke of some ministers as being good organizers. In those days the organizers were the men who had special "knacks" for certain tasks. When once that "knack" was appreciated as an asset to the minister, recognition of the importance of the executive function quickly followed. It may be the part of truth and wisdom, however, to treat this phase of activity, not as a separate and new thing, but only as a broader interpretation of pastoral service.

The first field of church work to receive the new emphasis was finance. I had just read a book entitled *Church Finance*. It is a recent English publication and is issued for propaganda purposes to put the churches on a more sound financial basis. Its chief emphasis is on the weekly envelope system of giving. Argument after argument is given to show the wisdom of the new system. The entire argument parallels the experience in our American churches of twenty years ago. If history again repeats itself the installation of a new financial

system will lead there, as it has in America, to a new conception of a minister's duties.

We have by no means reached any great heights in this new philosophy. The lines are not clearly drawn. But we are working toward an end. Many things are being tried. At times we are made dizzy by the variety of things in church activities, but out of it there will come a philosophy of parish administration which will be stable and worth while. There have been many strange things done in the name of "modern church methods." But we ought to expect these in an age of experimentation.

Church organizations have not had the genius for execution. They have been built up for worship and evangelism. While many denominations have had a polity which might function as a working organization, officers who had been elected were selected with an entirely different purpose in mind. The Presbyterian church has its elders, the Baptist, its deacons, the Methodist, its official board. Men were chosen to these boards not for executive qualities but because they possessed the character which gave dignity to the office. One of the strangest perversions of this is seen in those Presbyterian churches which elect their elders for life. The qualities sought might be the scriptural ones of "good report, wisdom and the spirit," but in the mind of the congregation these qualities were defined by piety, regular attendance at the church and the ability to testify in prayer meeting. Seldom were they chosen because of ability to organize and put across a program for the church.

But modern conditions have forced the Church into a new situation. It no longer was merely a place of worship. There were many organizations

finding their head-up in the church. Clubs, societies and classes were organized as individuals were moved to see the need for them. Some one would think that a young people's society was a good thing and one would be organized. Each church was sure to have a woman's society. There was the Sunday school with its various classes. Each of these went its own way without much regard for the others and without any clearly defined relationship to the church. Remembering Paul's symbolism of the Church, we found in some churches the hand saying to the foot, "I have no need of thee." We saw conflicts in purpose between societies in the same church.

Now the point is this. These agencies usually became rather independent. The ruling board of the church kept itself to the details of taking care of the property and running the services of worship. The Sunday school ran the Sunday school; the Men's Club ran the Men's Club, and the Ladies' Aid ran the Ladies' Aid. The minister was the point of contact between the several organizations, but he could not stop the overlapping and the actual hostility which at times developed between various organizations regarding the use of the building or the conflict of nights or even regarding the authority of each. I have in mind as I write a church in which there is a pronounced feeling that there is competition between the men's Bible class and the service of worship. The class actually rejoices if it has a larger attendance than the morning service.

As far developed as the modern Sunday school is, church people as a whole do not appreciate its expression as a function and activity of the church but as a separate institution, oftentimes selecting its

own officers and running its own affairs. This situation shows one phase which proved the need of putting the church on a more effective organization. It is one of the problems which the Church is confronting. It is going to meet it by getting an executive conception of its task. In this particular instance, I believe that this will lead to the organizing of all of the activities of the church from a central directing force. For instance, we will have in the main organization, departments such as

A department of Worship,
A department of Education,
A department of Men's Work,
A department of Women's Work,
A department of Young People's Work.

It is an easy matter to overdo the departments. It is better to have too few than too many. In the average church the young people's department might be eliminated and the work put under the department of education. In others there will be a distinct need for a separate department. All of these departments will head up in the official board. If the plan provided by the denominational policy works, well and good. To use it eliminates expensive machinery. But if necessary a new organization should be built up. It is interesting in this respect to see that in the largest Baptist church in New York state the ordinary Baptist organization has not proved sufficient, and to the Board of Deacons and the Board of Trustees there has been added a Board of Centurions for executive action. In my own churches (Presbyterian) we have been able to use the regular denominational organization, even going to the length of combining the Board of

Elders and the Board of Trustees into one board for the administration of the affairs of the church.

The pastor is the directing head of the official board. His title is usually considered that in the denominational policy. If he is a poor executive, he will ignore the board; if he is a good one, he will so organize it that it will give real direction to the affairs of the church, studying its temporal and spiritual prosperity, and not consider its task done when the collection plates have been passed and the prayer meeting testimony given.

THE CHURCH CABINET

The Church Cabinet which has been so successful in many churches is really a quasi-official organization necessary because of insufficient denominational organization or imperfect functioning of the present machinery. The cabinet is usually composed of the president and one representative of each organization in the church. This gives each organization a voice in determining the policies of the church.

The Cabinet will meet once a month and each society in turn presents its plans. Some work will be collectively undertaken, and thus the whole church will be put to work at a single task. While there is unquestionably a value to the Cabinet it can never be more than a voice under present systems of organization. Its decisions never have legal point—merely the value of moral appeal.

Its greatest service will be in eliminating conflicts of dates and overlapping of programs and a sympathy which is created among the various bodies of workers. It has valuable publicity value, but

the church which desires to put itself in position for administrative efficiency will have to go deeper than this plan offers.

GETTING THE MOST OUT OF COMMITTEES

To the churches which are seeking some effective way to get things done without challenging their present and denominational form of organization, we would recommend the use of special committees. This plan will fit in with any scheme already functioning. But it will provide specialists in execution where church democracy merely provides freedom for expression.[1]

For instance, in a church of the Congregational form a committee could do in a week what the entire meeting could only debate about. The congregation can, however, authorize a committee, giving it power to act. In a church of the Presbyterian form, execution is apt to be delayed by individual eccentricities of the personnel. But the board can appoint a committee which can do things. Many times the minister will have the authority given him to name the committee. This is his chance, by all means.

The most effective committees are the special ones appointed for particular tasks. Standing committees take their name too seriously. They are apt to think that Christianity is a position rather than a movement. But a special committee made up of good live men will start things and finish them as well.

[1] An extended discussion of Committee Organization and Management may be found in the author's book, *Putting It Across*, published by the Cokesbury Press.

THE CHALLENGE OF MODERN CONDITIONS

A second thing which has brought the challenge for modern methods to the Church has been the complexity of modern civilization which is destroying long standing traditions and tearing people away from age-long habits. The Church has found itself confronted with an open Sabbath with all kinds of recreation places pleading for support. The unprecedented wealth of the country has made automobiles common and good roads are plentiful. The multiplication of lodges, welfare associations and similar movements has given means of altruistic expression which in the more primitive days were found in the Church alone. The Church has frankly realized that it must use every resource to hold its own and to service its purpose in a strange, yet fascinating, era.

This has led to several new methods of church expression. It has revolutionized church architecture. Church basements have been converted into club rooms. It is indeed a poor specimen of a church which to-day does not include a dining-room and kitchen in its social equipment. The strangest development is seen in the business temple which is appearing in so many American cities. Chicago claims to have the first of these great buildings in its Methodist Temple; Christian Reisner has raised five million dollars for the Broadway Temple in New York, a colossal, yet beautiful, creation. Rochester, New York, now has a business temple; Syracuse for some years has had a combined hotel and church in the First Baptist Church; Pittsburgh is building one; Cleveland is contemplating one. Indeed, there is probably not a city of any size in

America to-day which is not seriously considering a church of this type.

Many architectural atrocities have been committed in the name of modern church building but the newest tendency is to combine architectural beauty and ecclesiastical dignity with the so-called American cathedral. Architects, such as Ralph Adams Cram, strenuously protest against this new type of building. They feel that we are throwing away an inherent, esthetic and social quality which we should conserve, and one which really is one of its greatest publicity assets. The protest is well made. It will not stop the building of this new type of church which seems to fit the needs of a new day but it may help to bring about a compromise between ecclesiastical art and business efficiency.

CHURCH ADVERTISING

Another feature of this new emphasis is found in the almost universal custom of church advertising. Saturday night papers now usually carry considerable display space, some churches using copy challenging the displays of the business world. Dr. W. L. Stidger, well known to most ministers, frequently has two columns in the best Saturday paper. Dr. James L. Gordon, in San Francisco, spends $10,000 a year for advertising. An interesting development is the work which is being promoted by the Church Department of the Associated Advertising Clubs of the world. The Church Department is composed of men—mostly writers of advertising—who have felt that they might make some substantial contribution to the progress of the Church through their art. They not alone seek

to interest the Church in investing in advertising, but actually produce layouts which they offer to churches and individuals without cost or at a very slight charge.

In this opening chapter we are trying to analyze some of the new developments and are not endorsing unreservedly any particular type of activity. I think that is one thing the thoughtful churchman will seek to avoid. There is an unquestionable value in advertising, but one should not jump to conclusions too quickly. A page of display advertising cannot make a poor church a good one, nor a cold church a friendly one. Advertising is a legitimate tool for any church, but the wise minister will make sure of his internal organization before he relies too much on the printed page.

VARIATION IN EXECUTIVE METHOD

As one would naturally expect, there are many varieties of ministerial executives. The public mind oftentimes confuses a type for the entire movement. There are the ministers who make their direct unique appeal to the public and build up feature services to keep them coming. They are accused of being spectacular, but the casual observer does not know the entire inside story of the careful preparation they go through to make their appeal psychologically correct. Great crowds many times follow these men and they are referred to as using modern methods.

On the other hand, there are men who work more on the inside. The individuals are not advertised so much, but they have the splendid executive faculty of keeping an organization functioning and

they are constantly working through others. Their means of publicity are quiet, yet effective, and they build great, strong organizations. These men are also using modern methods but are developing a different type of work. Both varieties are making a contribution to church organization. I, for one, would not want to say which is doing the better work.

One of the delusions which has come to us insists that executive ability is incompatible with sound scholarship. To call a minister a "popular preacher" means to many men that he is not a student nor a profound preacher. There may be something to substantiate this; at least, it is true that men who have not had the faculty of profound thinking have laid hold of unique programs and used them. But there is no real reason for believing that splendid preaching and good executive ability might not be found in the same individual. It would be a just comparison to say that a good university executive could not as well be a good scholar. Some of the best preachers I know are the most capable administrators.

Much has been said about the superiority of the British preachers over the Americans and some will tell you that this is because they do not have the detail of parish duties. I will admit the conclusion but not the premise. I am an admirer of the good British expository preacher. But I find the same superiority in literature and on the stage. In the field of practical science the Americans surpass; in speculative science the British are the masters. When one passes on the qualities of preachers he must recognize these other fields of activity. Any supremacy in preaching will be ex-

plained on the same grounds as the supremacy in literature, art and science, and not by the duties imposed by parish administration.

If any damage has been done the Church in this respect it has been done by individuals who have confused executive methods with stunts. Without thinking their problems through, they had instituted one idea after another just to set things going. But the day of these things is passing. Seldom do we see any more the freak text announcements of a few years ago. We would forget them entirely if some individual writer who has lost track of the parish didn't call them to mind from time to time as he delivers his lectures on preaching or preachers. Neither is good executive leadership incompatible with profundity or piety. It is a virtue which can strengthen the church and strengthen the individual minister so that he can be of much more worth to his church. In the succeeding chapters we will try to point the way toward plans and methods which may help the minister to master the situation.

CHAPTER 2

IN THE PARISH AND WITH HIS FELLOWS

The new order of things is throwing upon the minister new social and professional relationships. It may seem strange but it is a fact that the priesthood, representing the ministry, is the oldest profession in the history of mankind and yet has no carefully worked-out schedule of professional work nor of ministerial ethics. There is probably no line of work wherein the individual is left so free to shape his own course. There is no profession in which his relations with his fellow men and coworkers is so loosely defined. There is no ethical pledge required of ministers. There is no legal code to define their charges nor their relation to their clients.

In recent years there have been a few attempts to define his moral obligations. Just how successful these attempts are we will have to leave to individual organizations to decide. Here is one which was adopted by New Haven, Connecticut, Association of Congregational Ministers. It is fairly comprehensive in that it treats of the minister's relation to his own work, his relation to his parish, and his relationship with his fellow men.

A CODE OF ETHICS

The Minister and His Work

1. As a minister controls his own time, he should make it a point of honor to give full service to his parish.

2. Part of the minister's service as a leader of his people is to reserve sufficient time for serious study in order thoroughly to apprehend his message, keep abreast of current thought, and develop his intellectual and spiritual capacities.

3. It is equally the minister's duty to keep physically fit. A weekly holiday and an annual vacation should be taken and used for rest and improvement.

4. As a public interpreter of divine revelation and human duty, the minister should tell the truth as he sees it and present it tactfully and constructively.

5. It is unethical for the minister to use sermon material prepared by another without acknowledging the source from which it comes.

6. As an ethical leader in the community, it is incumbent on the minister to be scrupulously honest, avoid debts and meet his bills promptly.

7. The minister should be careful not to bring reproach on his calling by joining in marriage improper persons.

The Minister's Relations with His Parish

1. It is unethical for a minister to break his contract made with the church.

2. As a professional man the minister should make his service primary and the remuneration

secondary. His efficiency, however, demands that he should receive a salary adequate to the work he is expected to do and commensurate with the scale of living in that parish which he serves.

3. It is unethical for the minister to engage in other lines of remunerative work without the knowledge and consent of the church or its official board.

4. The confidential statements made to a minister by his parishioners are privileged and should never be divulged without the consent of those making them.

5. It is unethical for a minister to take sides with factions in his parish.

6. The minister recognizes himself to be the servant of the community in which he resides. Fees which are offered should be accepted only in the light of this principle.

The Minister's Relations with the Profession

1. It is unethical for a minister to interfere directly or indirectly with the parish work of another minister; especially should he be careful to avoid the charge of proselyting.

2. Ministerial service should not be rendered to the members of another parish without consulting the minister of that parish.

3. It is unethical for a minister to make overtures to or consider overtures from a church whose pastor has not yet resigned.

4. It is unethical for a minister to speak ill of the character or work of another minister, especially of his predecessor or successor. It is the duty of a minister, however, in flagrant cases of unethical conduct, to bring the matter before the proper body.

5. As members of the same profession and brothers in the service of a common Master, the relation between ministers should be one of frankness and coöperation.

This code is really quite broad and makes a good basis for the construction of the ethical professional relationship. With most of these the thinking minister will find himself in agreement. There will never be any definite conclusion as to what constitutes sermon plagiarism. Not all ministers will agree that every time another's material is used acknowledgment must be made. Some of the outstanding instances of plagiarism have been entirely unconscious. Courts have been unable to settle the question in the field of literature, and it is not to be hoped that a group of ministers can settle it in an hour's discussion. The main thing to be remembered is that the sermon, which is the product of creation regardless of where the raw material came from, is free from the blight of plagiarism.

Many will find it impossible to avoid taking sides with factions, and others will consider it immoral not to take sides when a real issue is involved. I suppose that sometimes a real issue is involved in such instances. Many will not agree that the minister must first gain the consent of the official board before doing other work, such as lecturing and writing, for which he receives compensation. But for the most part all of these statements are good and are working toward the right end.

OTHER MINISTERS

In the parish the minister has a relationship toward three types of ministers. First, there is his

predecessor. Second, there is his successor. And third, there are his minister neighbors while he is in the field. The first two can be considered together.

When a man becomes the pastor of a church he is entitled to all the recognition that the office officially brings him. He is the pastor. His predecessor has a sentimental relationship. He will have a warm place in the affections of his people. A minister needs to recognize this but sentiment need not replace justice and courtesy. No two ministers have the same way of working. Nor will they think alike. He will find many decisions of his predecessor that he cannot approve. But there is no obligation upon him to show disapproval. Should the predecessor come back into the parish for a visit, he should be shown every courtesy, invited into the pulpit to preach, and be in every way treated as a distinguished guest.

On the other hand, the minister who has left the field should recognize that he is no longer the pastor. He should never permit himself to return to the parish in a way which would look as if he were interfering with the work of the pastor. Should he receive a request to return for a funeral or a wedding, he should at once make his return conditional on the fact the present pastor is invited to be present to take charge. If the request is made and the pastor refuses to coöperate, then he may be justified to keep the appointment. Ministers cannot be too careful about these details which hurt severely the feelings of some of their brethren.

When a minister leaves a parish he owes it to his successor to leave it in as good a condition as is possible. He will leave parish records in good con-

dition. He will encourage the congregation to greet their new pastor in a spirit which will insure success. If the church is one of the reformed system where it may be a number of months before a minister is placed, he will have a lay organization ably built up to keep the parish strong during the interim. If the congregation falls away in these months, no minister ought to pride himself that it was his personality which had kept things going. Instead he ought to recognize it as his failure if things went to pieces soon after he left.

The breakdown of denominationalism has made the relationship with his fellow ministers rather precarious. There is always the temptation to step into another's pasture and pick the choicest of the flock. There was a time when, if a Methodist came to town, it was assumed that he would continue to be a Methodist. That holds no longer, however. Denominational lines do not mean very much. People are constantly changing from one denomination to another when the second offers advantage of location or some other virtue.

The live and alert minister naturally wants his church to grow. He wants the new people coming to town to interest themselves in it. How can he do that and not lay himself open to the charge of proselyting? If the new family is of his own denomination, the way is clear. He can go and directly invite them to unite with his church. If they come from another persuasion, it is perfectly legitimate for him to invite them to attend his church, leaving their decision for membership to their good judgment later on. The ambitions of some ministers to rush people into the Church before they have the chance to make the decision in the

strange town is to be condemned. It is the pastor's Christian duty to help the new family to find suitable church relationships. If he feels that they will be more at home in some other church, he may well encourage them the other way. In the end he will be rewarded for dealing fairly in this respect.

More and more ministers in the same city who exchange members are taking the opportunity of talking it over between themselves before the change is made. I recall with gratification the courtesy of a neighboring minister who always did this. He would call me on the phone. "I have a request from Mrs. —— who desires to join our church. Did you know that she contemplated leaving you?" This would be his form of introducing the question. The result was that in some instances the change was not made, but the two ministers passed back and forth in each other's parishes without any suspicion.

FEDERATION OF CHURCHES

Many of the points of conflict which might arise between ministers may be smoothed out if referred to the local Federation of Churches. Where there is no such organization the local preachers' association may do a great deal to arbitrate matters. If a church sets out to survey a community, it may arouse suspicion; but if it is a coöperative effort the cause for suspicion is destroyed.

Such a survey is always a good thing if it is coöperative. Rev. Orvis F. Jordan has described the one conducted by the ministers at Park Ridge, Illinois. It is a simple one which might well be used elsewhere. With several Protestant ministers cooperating, the water list of families was secured

from the city hall. These names were typed off, and each minister then checked the families he knew were connected with his church. Of course, there were some families claimed by several churches. The parents were divided in some instances. In one instance the son of a pillar of the Methodist Church was found in the Sunday school of the Community Church. The Community Church lost a boy, but it gained the respect of its neighbors when the boy was advised to go back to his parents' church. After all the names were checked it was found a third of the homes were not yet accounted for. The Catholic priest helped out by checking off his families. By this process of elimination the list left for the callers was comparatively small, but it represented the families left to be reached. These were encouraged to find a church home and left to themselves to decide which church it would be.

A coöperative effort of this kind is also very essential in laying the plans for a new church. Any church planning a new building or a denomination planning a new organization should take the present existing churches into its confidence. Only in this way can frightful and expensive overlapping be avoided. In those cities where there are local federations the committee on committees usually makes recommendations in regard to the matter. There is here a big opportunity for improvement. The best residential sections are soon overchurched while the poorer and needier sections go begging for proper religious facilities.

IN THE PARISH

In every respect the minister must deal fairly with his parish. To be fair, at times he may have to be

severe. I do not mean that he should allow himself or his family to be abused. He is there as the minister of the church and his main duty is to make the church go. He will decide in most instances just what his duty is. The minister who always has his ear to the ground to find out what people are thinking about him will be of little service to the church or to God. It is a senseless and foolish opinion that everybody is the minister's boss. The sooner he stops trying to please everybody and devotes himself to doing the work of the church, the quicker will he gain the respect of his parish and do his work effectively.

There may be times when a minister, perfectly innocent, will be forced to defend his reputation. He should move quickly and directly to stop any malicious slander which may be in the air. Usually the best way to move in such instances is to put the matter before his official board and show them, at once, the necessity of defending his good name. They should not hesitate to resort to court action if necessary. It is altogether too easy for smooth-mouthed gossips to play free with the minister's reputation.

The one thing which will lower the respect people have for a minister will be his little hypocrisies. Every minister is tempted into these. He may try to appear just what the people would want him to be instead of openly being the kind of man he knows he ought to be. It never pays. The time is ripe for manly men in the ministry. I do not mean that people want ministers with vices—even little vices—but neither are churches seeking ministers who yield their manhood to the smug hypocrisy of little Christians who like to lay down every rule of behavior

for the preacher. They would dictate his clothes, his recreations, the education of his family and other matters of which he is the better judge. He must remember that God made him a man before he was ordained as a minister and he should preserve that manhood jealously. He cannot yield in these things.

SENDING MEMBERS TO OTHER CHURCHES

The minister will be constantly sending members to other churches. Families will move from the parish. He does not discharge his duty when he bids them good-by at the church door. It is but a matter of a few minutes to locate their new home and find out what church is near by. He has a duty to tell them of these churches and should urge them to visit the churches and, if they feel satisfied, to ask that their church membership be transferred.

At the same time it would be well to send a letter to the minister of the church recommended calling attention to the move and urging that he get in touch with the new family. There are so many opportunities for people to get away from church that every minister should feel it his obligation to help his families into friendly church relationships in their new homes.

CHAPTER 3

THE MINISTER AS A SHEPHERD

The question of the attitude of the minister toward parish visitation has been an open one from the time of Paul to the present day. There has always been a class which has sought to show that such visitation is unnecessary and that the minister in his busy life of to-day should not be called upon to do it. I think that out of the confusion we can reach a number of rather definite conclusions.

1. It is most desirable that the minister shall have a contact with his people. If it is not secured through pastoral calling, it must be secured some other way.

2. The minister who gives considerable time to parish visitation may not preach as well-developed sermons but he will have a sympathetic point of view which will atone for their imperfection.

3. Every minister must protect himself from much of the demand which foolish people put upon him.

In brief, the minister must keep a contact with his people and still must not let the social side drain him intellectually. The demands of the modern parish are heavy and exacting. The minister is under all kinds of temptation to forget about the pastoral side. If he does so he is neglecting a matter which will cause suffering to himself and to the congregation.

A great deal can be said in favor of the monotonous routine of pastoral calling. The minister may

have to force himself to do it and at the end of the day in discouragement may write a zero after his experiences. But every day something is happening which causes a tragedy in the parish. There is sudden death or affliction. The call which he made as a matter of routine may have been the introduction which makes it possible for him to go as a pastor in the time of grief. It is as well to avoid the character of being "invisible in the week and incomprehensible on Sunday" as it is to shun the constant running about which detracts from serious work.

A WORKING SCHEDULE

Whatever decision a minister may make as to the amount of personal calling he will do, he must carefully budget his time and try hard to live up to his plan. Let him set aside certain days for calling, certain hours for study, certain hours for himself, and then keep close to these hours. He will have to decide just how his work shall be divided. What will make a good schedule for one man may be a poor one for the next. Bernard C. Clausen, in his *Technique of a Minister,* allows but one afternoon a week for parish visitation and this is devoted to the sick.

A carefully made program assures a minister of adequate time for study. One is apt to overestimate the amount of time which must be spent in hard study to produce two or more good sermons a week. William Robertson Nicoll was unable to do much parish work through the long winters in his first Scottish parish. The result was that he not alone got out his sermons but found time to contribute to

the journals of the day. Frederick Lynch, in opposing the idea that no minister can produce two sermons a week, tells of his own experience. In his first parish he decided to put in three full mornings of four hours each in hard, systematic study. But let him tell about it.

"Day after day, week after week, month after month, we worked away on this. It became so fascinating that we found ourselves going to work even in the afternoon and evening. But the point we want to come to is this: before one month of such study was up our mind was so swarming with new ideas, so packed with new truths, so illumined from these great sources, so active in its processes, *that instead of having to search for topics on which to preach twice each week we really cried for an opportunity to preach every day.*"

The minister who makes a schedule for himself and forces himself to live up to it will have time for many things which now he thinks he has no time for. If he believes that parish visitation is wise, he will find time for that.

There are sickness and death calls which the pastor will always be ready to respond to upon invitation. When these emergencies occur in his parish he will go to his own people without invitation. He must not go as a stranger, but as a friend. It will require tact and good judgment in every case. There will be times when he will need to talk of death and to pray. There will be times when he must refrain from doing this. There will be those who desire the communion. He will be prepared to administer this sacrament. Man is very seldom tried as is the conscientious minister when he attempts to help people adjust themselves to the reality

of misfortune and death without resorting to conventionalism which can offer little comfort.

SPIRITUAL HEALING

I hesitate to say much on this. There are many instances where ministers are doing a good work through it. I have worked with Dr. L. O. Williams in his spiritual clinic at Buffalo (Church of the Messiah) and have seen its good results. There is an opportunity for ministers to understand the psychology of disease but it hardly belongs in this technical volume. It would be well for the minister to keep informed on psychological progress and even understand the fundamentals of psychoanalysis. Their use will be indirect with most of us. But such study helps in the understanding of peculiar pastoral problems. Next let the minister seek counsel with some sympathetic physician who realizes the limitations of his own profession. Together they may work out some practical plan. But it is well to be forewarned. This is a difficult field. The minister by training is unfitted for it. And only in special cases should he feel that he may assume the right to shape a policy of recovery from physical disease.

But while the period of uncertainty prevails in regard to this it would do well for ministers more and more to study and hold conferences on the various social and psychological phases involved. Dr. Henry C. Cabot suggests the following clinics for theological seminaries. It is just as important that ministers in the field direct their attention toward them.

Visiting the sick.
Attendance upon the dying.
Consolation of the bereaved.
Advice as to marriage and parenthood.
The opportunities and privileges of visiting aged people.
Sex problems.
Praise and blame.
Misfortunes and the ways of meeting them.
Delinquency in children and adults.
The problem of alcoholism; drug habits.
The problem of the neurasthenic.
Insanity and feeble-mindedness.
The art of conversation and the avoidance of gossip.
The differences of men and women.
Race traits and race psychology.

THE FUNERAL

There is not much uniformity in America in the conduct of a religious service of burial of the dead. In most of the eastern cities the sermon at a funeral has been eliminated. The ministers use a ritualistic service which has been approved by the denomination or one which seems to appeal to them. In the South and West funeral sermons are still in vogue. Many ministers drift between these two plans, giving a short message of comfort with a great deal of poetry, the reading of hymns and a minimum of personal comment.

The minister is oftentimes placed in an embarrassing position by the appearance of a Fraternal Order at the funeral. Unquestionably most of the Orders take themselves too seriously. The reading of their service by illiterate participants is neither

beautiful nor comforting. The minister should, however, try to adjust himself to the situation. If he wants to make a protest about this, he should do so through his educational messages but refrain from it during the time of the ordeal. If it can be arranged, the benediction should be given by the minister after the fraternal body has concluded its service.

SUBSTITUTES FOR HOUSE-TO-HOUSE VISITATION

Many of the wide-awake ministers have appreciated the necessity for a contact with the individuals in the parish and have tried to perfect some method whereby they may accomplish the same results without so large an expenditure of energy.

One of the first ways tried is the minister's "at home." This is an effort to have the people come

FIRST METHODIST EPISCOPAL CHURCH
Rev. Thos. S. Brock, S. T. D., Pastor
Camden, N. J.

Dear Fellow Worker:

Dr. and Mrs. Brock will be at the home of .....
..... next Tuesday evening, ...
All the members of our church and congregation living in this section of the city are urged to be present. This is not a Prayer Meeting nor a Social, but an opportunity for our Pastor to meet you and yours. We urge you to be present.

Cordially,
THE FORWARD WORK COMMITTEE.

to the minister's residence to make the social contact rather than requiring him to go round the entire parish. Rev. Thomas S. Brock, while pastor of the First Methodist Episcopal Church of Camden, New Jersey, thought that he had improved on the first

method by the institution of sectional "at homes." He would pick out a certain home in his parish and with Mrs. Brock plan to spend an evening there. A notice was sent out to all of the members in that locality so that they would have the opportunity of meeting the pastor and his wife. (See page 39.)

THE USE OF THE MAIL

One of the best substitutes for the personal visit is a legitimate use of correspondence. I do not mean the use of printed or multigraphed letters, though these have their place in church administration. I mean the notes and letters written with a heart to meet the situation of the individual. Bernard C. Clausen, pastor of a church of over two thousand members, has found this very useful. He sends a personally written card to each one of the Sunday school pupils on his birthday. This means an average of forty cards a week. But it has paid. The daily papers are scanned for announcements of births and other events and friendly notes are sent, showing that he is interested. In cases of bereave-

January 28, 1925.

Dear Barbara Jane:

I want to welcome you to our church and to our world. We have a little son who is just about your size and he will be starting Sunday school with you, we hope. If you always display such good judgment as you used when you selected your parents, I shall not be at all in doubt about your future!

Your pastor,
BERNARD C. CLAUSEN.

A Letter to a New Babe

ment he finds that a comforting letter is oftentimes more prized than the personal visit.

Here are samples of Dr. Clausen's method of working. This and above were personally written notes—not typewritten.

January 17, 1925.

Dear George Mason:

The "Daily Orange" brought me the news that you were to be president of the Campus Y. M. C. A. Man, we are proud of that!

We want you to be so worthy of the honor that the University will respect our church for the kind of work you are doing. And if ever you need what we can give, call on us!

Your pastor,

BERNARD C. CLAUSEN.

A Letter to a Student

VISITATION AT CLUBS AND LODGES

Many ministers think that they can find an effective substitute for pastoral visitation by appearing at the various clubs and lodges where they meet the men and women socially. This undoubtedly does offer an access to people, particularly to men, who might not be reached at the hour of the visit at the home. It also is a splendid way to show interest in the social affairs of the congregation.

Perhaps a still better way is to so organize the activities of the church that a visit to each organization brings a social contact with all the people. More and more the idea is to have every member connected with some expressional society in the church. The minister by attendance upon these meetings occasionally has the opportunity to greet all.

KEEPING OFFICE HOURS

There is a growing consideration of the need of a Protestant confessional. By this we mean a place where the layman can go and consult his minister. There are some objections to this. There is the historical one that Protestants are not trained in this thing and that they will not do it. Yet it offers opportunities. We must go slowly on adopting any thing which would seem to mechanicalize the pastoral relation. There are a great many people who would never go through the formality of making an appointment in order to see the minister. They can't understand the formality. I do not know of any instance where a plan such as this may be said to be 100 per cent successful.

One reason why this plan cannot be wholly successful is that most problems people bring to their pastor are not things which require arbitrary decision, but matters which must be brought out through long study. The attitude of the pastor must be that of the psychoanalyst and not the judge. Matters brought to the pastor are usually things of long standing. They have been harbored in the soul and now they are crying for light. To say to such a person, "I will give you ten minutes on Thursday afternoon at four o'clock," appeals to me as poor psychology.

GROUP ORGANIZATION OF THE PARISH

Still another method of substitution for the pastoral visit is the group plan of organization where layman visits layman. In this plan the parish is

divided into geographical districts. Over each district a leader is appointed. He may have several assistants. But the main idea is to see that every home is visited once a quarter, or in whatever period of time is decided upon.

As a promotion scheme it would be hard to improve upon this. A parish well organized in this way can put through most anything. It can be used as the basis of the every-member canvass, for the organization of revival services, an Easter ingathering, the church fair or anything else. The man who builds a machine on this principle may sit in his office and push the button and the whole machinery goes to work. The opportunities it offers in the line of social life are immense.

Rev. Charles Kristian Orsborn, in his church at River Forest, Illinois, has developed this idea to its logical end. He has a plan which he calls "intensive farming." He is abandoning the larger meetings in the church, such as the men's club, for smaller group meetings where the members may get together in a friendly way. He finds that the total attendance is considerably larger. Twice a year the groups come together for a large meeting: once for the Father and Son dinner and once for a joint meeting with the ladies' society.

This type of group meeting offers a splendid chance for personal contact with the parish. If you take the minister out and expect it to run as a machine without his personal presence and interest, I doubt its efficacy as a substitute. You can't rule the pastor out of the pastoral relationship. No matter what plan may be used as a substitute for pastoral visitation, the personality of the minister

must be in it. It is a good thing to get the people calling on each other, but that is not enough.

There is point to the story told by Dr. Griffith Thomas of the minister who sent a layman to call on a man in the parish. The man's rebuff is interesting.

Said he, "It's no use sending the likes o' ye to the likes o' we."

INVITATION FORMS

The minister's work in the parish is furthered by the use of proper invitation forms asking the people to church or urging them to unite with the church. Some ministers have their calling cards printed with an invitation. Others make it a point to drop a personal note to any they missed during the day. A printed form seems to give concreteness to the spoken invitation.

These types of invitation cards are valuable.

CALVARY PRESBYTERIAN CHURCH

I hereby acknowledge my belief in Jesus Christ as my Saviour and Lord and desire to be received into the membership of the church.

....
Date Signed

.....
Address

☐ I am not now a member of any church.
☐ I am now a member of ..... Church and desire to transfer my membership.

A card such as this will help many a delinquent to send for the church letter.

.....192...
To the ..... of the .....
..... Church .....
City State
Will you please issue to me a Certificate of Dismissal to the
J. R. MILLER MEMORIAL PRESBYTERIAN CHURCH
Of Upper Darby, Pennsylvania

Please send the Certificate to the
Rev. E. Hubert Broyles, D.D.
36 Overhill Road, Upper Darby Philadelphia, Penna.

Signed.....
.....

The Minister's Invitation

This invitation is taken from the back of one of the cards of Rev. James Ashton Davies, El Reno, Oklahoma.

I just wanted to extend to you a cordial invitation to worship with us whenever you feel so disposed. A hearty welcome, a sincere "God bless you," awaits you at our church. We hope you will feel at home with us and come often.

MEMBERSHIP RECORDS

No matter what plan of pastoral calling one has in mind he will find that it is necessary to keep fairly complete pastoral records. Usually the denomination designates the type of records which it thinks necessary. These may be preserved in a bound volume for security, though in some instances

churches favor individual card systems. They need not be as complete as the one shown here, which is used by the Third Presbyterian Church, Rochester, New York, but they should contain information which will help the minister in his personal contacts. This information is indispensable in a large church where there is danger of overlooking folk.

SERVICE RECORD				MEMBERSHIP RECORD				MINISTER'S CALLS												
1			ELDER OR DEACON	12			SUNDAY SCHOOL		24	25	26	27	28	29	30	31	32	33	34	
2			P. M. LEADER	13		✓	MEN'S BIBLE CLASS	JAN.	✓											
3			G. OR C. LEADER	14			BEREAN BIBLE CLASS	FEB.												
			PRES	15			WITNESS-BEARERS	MAR.												
			V. PRES.	16				APR.												
4			SECT.	17			MEN OF THE CHURCH	MAY												
			TREAS.	18			WOMAN'S AUXILIARY	JUNE												
			S. SCHOOL OFFICER	19				JULY	✓											
5	✓		S. SCHOOL TEACHER	20				AUG												
6			SOCIAL WORKER	21			CHORAL CLUB	SEPT.												
7			USHER	22			CHRISTIAN ENDV. SR.	OCT												
8			DISTRICT VISITOR	23			CHRISTIAN ENDV. INT	NOV.												
9		✓	AUTO	24			CHRISTIAN ENDV. JR.	DEC												
10				25																
11			FISHING COM.	26																

BLUE MEMBER BY LETTER — PROFESSION — PURPLE NON-MEMBER

FROM

BAPTIZED 3/1/98 COMMUNICANT 3/6/1910 NON-ACTIVE

CONTR BENEVL - GREEN EXPENSE - YELLOW BLDG. FUND OTHER

BUSINESS Asst. Cashier - First National Bank

FAMILY Wife - Helen Mae - Son Lyman Roy Ernest Brn 3/12/25

RELATED TO

BROWN, R. A. ..... 1216 Maplewood Ave.

A SMALL TOWN OPPORTUNITY

The church in a small community has the advantage of being able to greet every newcomer, a thing which is impossible in the larger community. Rev. William C. Mitchell of the Bethany Presbyterian Church, Menands, New York, sends this greeting to each new family moving into the community.

The formal card is afterwards followed by a personal call.

Welcome to Menands

It is a pleasure to welcome you to your new home. We hope that you will quickly feel at home here, and that you will find many friends. We shall be happy to do what we can to bring this about.

¶ If you are of the Catholic Church, your nearest place of worship is in the city; if you are affiliated with the Episcopal Church, St. Margaret's is on the corner of Brookside Avenue and Villa Road, with services at nine o'clock.

¶ If you are not connected with either of these churches, we bid you welcome to Bethany Church, at Lyon Avenue and Menand Road. Morning Worship at ten-thirty; Sunday School at noon.

¶ The Rev. William C. Mitchell, pastor of Bethany Church, will take pleasure in calling on you in the near future.

Yours to serve,

Bethany Church

Part II: The Services of the Church

CHAPTER 4

MAKING THE SERVICE COUNT

THE complexities of modern life have driven the minister to the very sensible conclusion that people do not come to church to hear him preach. This may be why in the non-conformist churches we are giving more and more attention to the liturgy of our services. They are no longer merely preaching services, just as we no longer meet in "meeting houses."

After spending a few months in detached service where I have the opportunity of hearing other ministers preaching I find myself judging a service on several grounds.

I like profound rather than surface preaching.

I like to worship as well as to listen—and I don't have to be harangued.

I like to worship in a church which makes me feel at home.

These may not be the standards of the average man, and we would disagree as to their virtue. Probably no two of us would select the same kind of preaching. Preaching is tempered by personalities. I do not think that any minister need apologize for his profundity. It does not necessarily make him dense or non-understandable. It is much harder for the thinking man to listen to the preacher who races around the surface trying to find something which may be accounted brilliant or smart, or to listen to the man who makes a hobby of theological arithmetic. But the preaching which takes the

great topics of the soul and treats them in an honest way will have listeners. However, this volume is not a study in homiletic methods.

MAKING THE SERVICE WORSHIPFUL

Nor is this book a study in church polity. I think that there is a field for such a study. We are trying—oh, so hard—to introduce the elements of beauty into our Protestant worship. We try colored pictures and windows, music, poetry, architecture, pulpit gowns and choir robes. Yet in so much of this we do not understand the reason for our decisions. They make an appeal, we admit. But any symbolic significance, if there is any, we do not understand. There seems to be no common knowledge of the position of the lectern, the baptismal font, nor for the various parts of the church buildings. Ministers are wise in turning their attention to these things.

Here we are considering just the simple things which help to make the worshipful atmosphere. Music now has a part in every church service. It finds its best expression in the organ. Organ building has advanced so wonderfully with the introduction of the electric action that its possibilities seem limitless. The electric action organ has justified itself. It has its faults, to be sure. Dust plays havoc with the contact points, but its wonderful resources in instrumentation and variation more than atone for any of its faults. The organ is preeminently the instrument for churches.

In addition to the prelude and postlude and the playing of the hymns, there are many opportunities for its use. Played with the soft stops, it is very

effective through the prayers. The organ may be played continually through the communion service. The rendering of the old hymns of worship cannot but make the service much more effective. It will lead in the responses and many prefer the organ response to the vocal one. A harp stop in the organ is very effective for the response. In addition, chimes which are played from the keyboard help to complete the musical equipment of the church.

The call of the organ is the call to worship. The congregation will understand this. It is not the time for levity or whispering but for meditation and prayer. Then will follow the call in words, varying with the various liturgies. They consist of responsive readings, prayers, confessions, etc. The service need not be elaborate, but it should be thoughtfully directed, leading the people to an appreciation in the reading of the scripture and the prayer. It is not to be hurried over, and yet it is not to be dragged through.

The great hymns of the church have a place. At their best they are prayers or confessions. Scripture reading is a matter of dignity and sincerity rather than of interpretation and elocution. Many ministers will not use prepared prayers but no minister will ignore the great petitions of the historic Church. He will do well to study them for their language and form of expression.

And then there are the announcements. Try as we may, it seems impossible to keep them to the printed bulletin. Perhaps it is just as well. Many of them can be given in a reverent spirit. It may be difficult to announce an ice cream social in that way, and trustee meetings had better be kept out of the public worship, but everybody has to make

some kind of announcement. For some reason or other, they usually follow the offering. This is probably as good a time as any. Much better than at the close of the sermon, so let it go at that.

The offering rightfully belongs in the service of worship. Appeals for money do not have a place there. These should be made in other ways. But the placing of the money on the altar is a distinct act of worship. It should be introduced and recognized as such. Funny stories may be all right in mass meetings when a collection is being taken, but they have no part in a service of worship.

The finest help for the minister for this particular service, that I have seen, is a little book entitled, *The Offertory,* originally distributed by the Department of Stewardship to Presbyterian ministers. It is a collection of prayers suitable for the offertory and also a selection of Biblical and poetical passages which may be used. For instance, the Scriptural passage may be used to introduce the offering in the place of the blunt announcement, "The offering will now be received," "The ushers will now wait upon you," or some similar statement. At the conclusion the prayer may be used. Two pages of this little volume are here shown and they will at least give an idea of the valuable compendium.

Morning

O THOU GREAT GIVER, who dost neither buy nor sell, yet art ever giving: Thou givest to all life and breath and all things, Thou sendest rains and fruitful seasons, filling our hearts with food and gladness. Thou givest us power to get wealth. And Thou didst so love the world as to give Thine only and well beloved Son. With him Thou dost freely give us all things richly to enjoy. In token of our gratitude and devotion, we offer these first fruits of our income, and also ourselves without reserve. Through Jesus Christ our Lord, Amen.

David McConaughy

There is that maketh himself rich,
Yet hath nothing:

There is that maketh himself poor,
Yet hath great wealth.

There is that scattereth,
Yet increaseth yet more;

There is that withholdeth more than is meet,
But it tendeth only to want.
—Proverbs 13:7; 11:24, RV

Evening

THINE, O LORD, is the greatness and the power and the glory and the victory and the majesty, for all that is in heaven and in earth is Thine. Riches and honor come of Thee. Thou alone hast enabled us to offer Thee these gifts of our love. All things come of Thee and of Thine own have we given Thee. In uprightness of heart and with joy have we willingly offered all these things unto Thee. Graciously use these gifts, we beseech Thee, to build Thine house among all peoples, until Thy perfect will shall everywhere be done and Thy kingdom come. In Jesus' name. Amen.

Guy L. Morrill

Morning

OUR DEAR FATHER, who feedest the birds of the heaven and arrayest in glory the lilies of the field, we praise Thee for Thy ceaseless care. And we thank Thee that Thou dost encourage us to express our gratitude to Thee by the offering of our means, each according to his ability. Wilt Thou bless us now in this act of worship. For Christ's sake. Amen.

As on the river's rising tide
Flow strength and coolness from the sea,
So through the ways our hands provide
May quickening life flow in from Thee.

To heal the wound, to still the pain,
And strength to failing pulses bring,
Till the lame feet shall leap again,
And the parched lips with gladness sing.

Bless Thou the gifts our hands have brought;
Bless Thou the work our hearts have planned;
Ours is the hope, the will, the thought;
The rest, O God, is in Thy hand.

Samuel Longfellow

Evening

O THOU who didst sit by the treasury, beholding how men cast in, Thou knowest us altogether. Forgive our selfishness; forgive us that we have thought to own that which is ours only in trust; forgive us for waste and extravagance, for prodigality in pleasure, while miserly in our gifts for noble ends. Not the labor of our hands can fulfill Thy laws' demands, but the love of our hearts speaks in the offerings of those hands. Fill, then, more fully our hearts with love. For Jesus' sake. Amen.

Robert Freeman

THE LITURGY

Even among our non-conformist churches we have orders of service which might be classed as high or low according to the liturgy used. Here are shown types of these two services.

* MORNING WORSHIP

At Eleven O'Clock Dr. Merrill will preach

PRELUDE—SONATA . . . . . *Wolstenholme*

ANTHEM . . . . . *Sullivan*

I will sing of thy power, O God, and will praise thy mercy betimes in the morning, for thou hast been my defense and refuge in the day of my trouble. My strength will I ascribe unto thee, for thou art the God of my refuge. Unto thee, O my strength, will I sing, for thou, O God, art my refuge and my merciful God. Amen.

DOXOLOGY

THE SENTENCES

THE INVOCATION

THE CONFESSION (To be said by the people with the minister)

Most holy and merciful Father, we acknowledge and confess in Thy presence our sinful nature, prone to evil and slothful in good, and all our shortcomings and offenses against Thee. Thou alone knowest how often we have sinned, in wandering from Thy ways, in wasting Thy gifts, in forgetting Thy love. But Thou, O Lord, have pity upon us, who are ashamed and sorry for all wherein we have displeased Thee. Teach us to hate our errors; cleanse us from our secret faults; and forgive our sins, for the sake of Thy dear Son our Saviour. And O most holy and loving Father, send Thy purifying grace into our hearts, we beseech Thee: that we may henceforth live in Thy light and walk in Thy ways, according to the commandments of Jesus Christ our Lord.

THE PSALTER 53

GLORIA PATRI

THE SCRIPTURE LESSON

HYMN 11 "O WORSHIP THE KING"

THE GENERAL PRAYER

THE LORD'S PRAYER

ANNOUNCEMENTS

OFFERTORY . . . . . *Godfrey*

Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning:

And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger and of great kindness, and repenteth him of the evil.

PRAYER OF CONSECRATION

HYMN 63 "GOD IS LOVE"

THE SERMON "CAN I BELIEVE IN GOD" Job 23:3

HYMN 48 "LORD OF ALL BEING"
PRAYER AND BENEDICTION
CHORAL AMEN . . . . . *Bach*
POSTLUDE—FINALE . . . . . *Wolstenholme*

* Brick Presbyterian Church, New York City. The service contains more liturgy than the average Protestant service.

*** Morning Service—10:30 o'clock**

Prelude, "Ave Maria" . . . . . *Gounod*
Call to Worship, "The Lord Is in His Holy Temple."
Invocation
Lord's Prayer
Hymn No. 355
Responsive Reading, Selection 37
Gloria
The Reading of the Scriptures
Contralto Solo, "Teach Me to Pray" . . . . . *Jewett*
Morning Prayer
Response
Children's Sermon, "Sand"
Children's Recessional, Hymn No. 332
Offertory, Organ, "Serenade in B" . . . . . *Federlein*
Quartet, "The God of Abraham Praise" . . . . . *Buck*
Sermon, "A Demonstrated Failure"
Prayer and Benediction
Silent Prayer
Postlude, "Finale" . . . . . *Guilmant*

* Delaware Street Baptist Church, Syracuse, New York. A briefer, yet effective, service of worship.

THE LECTIONARY

Many ministers of non-liturgical churches fail to give the whole Bible a plan in their Scripture reading. It is very easy to fall into the habit of reading the best liked passages, and omitting portions of the Scriptures which really are entitled to consideration. Perhaps the best way to correct this fault is to take pains to make out a lectionary. The lectionary consists of a plan of Bible reading for

the entire year. Once the plan has been worked out the minister can devote the time usually spent in thinking of a good passage to perfecting his appreciation of the selection. Such a lectionary has been appended to this chapter.

VALUE OF GOOD ORDER

The order of service should be given a great deal of thought. Each part should pass naturally into the next order. I recently worshiped at one of the most illustrious churches of American Protestantism. The order of service was simple. But there was one place where it was faulty. Here is the point in issue.

Scripture Lesson.
Anthem.
Talk to Children.
Prayer.

The minister found it very difficult to pass from the talk to the children to the prayer. There was more or less humor in the talk. A prayer for the children might very well have followed, but the service called for the general prayer. Probably the explanation is this: The order has been compiled in the days before the children's sermons were customary. Then it would be—Scripture Lesson, Anthem, Prayer.

But it was thought desirable to give a talk to the children. It had to go in at some point, so it was given the place following the anthem. How much better to let it precede the second hymn.

The common practice seems to be to have the collection before the sermon. The usual order is the offering, a hymn, then the sermon. Some churches, however, have the offering following the sermon.

I found this practice in two such diversely different churches in New York as the Church of the Divine Paternity and an African Methodist church. The minister of the latter church assures me that it is the custom in the African Methodist churches. He gleefully remarked that the colored brethren were not afraid to put their preaching to the test while the white brothers thought that the collection should be taken before the sermon.

The closing of the service is as important as the opening. Bulletins would indicate that more and more the final hymn is being omitted, the benediction being pronounced immediately following the sermon and prayer. The idea, of course, is to have the service close in the spirit of the sermon. But, on the other hand, hymns might be found which would bolster up the sermon and reënforce its message.

THE TECHNIQUE OF THE SERVICE

The above does not assume to be a study in church liturgy. This is a volume of technique rather than of worship. But there are many things which can help to make the service worth while which would come under the title of mechanics. These are the things which help to make a church homelike.

It is rather necessary that the people know one another. Artificial means must be resorted to many times to bring this about. When a minister announces that he wishes everybody to shake hands and make themselves friendly, he is doing the very thing which will react against friendliness in sensitive individuals. Besides, turning around and shaking hands with a man because I am asked to does not necessarily mean that I have friendly feelings toward him.

Here is where a good ushering system counts. Frederick A. Wallis is right when he says that an usher can make or break a church service for an individual. The good usher will have an eye for the stranger. He will see that he is given a good place. He will secure his name and address which in turn he will turn over to the minister. He will introduce the stranger to some individual who will be interested in him. This can be done and is being done in many churches while in others the visitor or communicant is just one more person in the service.

THE USHER

The church usher is really an important part of the service. Men selected for the task should be mature and should understand the nature of the work. With many churches it is customary to use young men for this work. This is fine, but at the

GUEST CARD

As a Guest to-day of

THE NORTH PRESBYTERIAN CHURCH

We will appreciate it if you will kindly sign this card and drop it in the contribution plate or hand it to an usher or to the pastor.

Your name will then be recorded in our Guest Book, which we hope will contain the name of every visitor to our church.

Name .....

Address.....Street

.....City

head of the group there should be a man who can instruct and direct them in their duties. Personally I think that it is a task for the officers of the church. They are the hosts at the service and should consider themselves as such.

As an inducement to the ushers to consider

their opportunities some churches have organized "Ushers' Associations." These organizations are social as well as technical in character, in some instances taking the place of the men's club or other organization for men. But the major task is to stress the importance of good ushering, to show how

FIRST PRESBYTERIAN CHURCH
West Main Street Independence, Iowa

Ushers' Weekly Report

Attendance	A.M.	P.M.
North Section		
Middle Section		
South Section		
Total Attendance		

Assistant Ushers:

Messrs. .....

.....

Date The Weather

Sabbath.....192.. .....

(Signed).....Head Usher

it is done and to show the contribution the ushers may make to the service.

The ushers should know all the members of the congregation. Is it an impossible task? Not at all. The minister knows them. Why not the usher who stands at the door each Sunday? If he has this knowledge he will be able to detect strangers. To help the introduction of strangers some churches have what is known as the "guest book." (See page 61.) In this the visitors record their names and addresses. Another form of this is the "guest

card." No matter which is used the idea provides the minister and the church worker with material for developing the congregation.

COUNTING THE CONGREGATION

More and more churches are finding it wise to keep a record of the church attendance. Nothing is so deceiving as trying to estimate the church attendance unless one has some system for exactness. The easiest way of getting the correct count is by making it a duty of the ushers. For this purpose blanks may be provided the ushers for each Sunday of the year. On page 62 is the one which is used by the Presbyterian church of Independence, Iowa, and is suitable for the average-sized congregation. A weather report is included with the other items so that in making comparisons that factor may be taken into consideration.

CALLING THE ROLL

It might be a fine thing if the churches could call a roll at each service. Here and there we hear of one that is doing it. Some mark those present on a wall chart. For the most part this seems impractical and also undesirable. But it is possible to keep a check on special services, such as the communion service, and this is more and more being used.

At the conclusion of the preparatory service the old Scottish Church would give a "token" to each one present. This was given up at the communion service. It was an indication that the member was prepared for the service. There may be some connection between this and the "communion card" of to-day. It is an announcement sent out previous to

the communion notifying of the time and requesting attendance. The individual will bring the card to the service and put it on the collection plate. In the church office an attendance record is kept and these cards are checked after each service. This involves a card or some other kind of record.

The card sent out to the communicants may go by mail or by a personal call. If the church has the organization, a quarterly call by some official is probably the best way. It keeps the matter from becoming too mechanical. It keeps the addresses up to date. There will be instances in which the call will check up on sickness or discouragement where the church or pastor should minister. But where such an organization is not possible, the mail may be used.

Two types of cards have been used. One is rather complex, giving the attendance of the individual for several communion seasons. It encourages regularity in attendance and calls attention to the delinquency. The other is more simple. It is a plain

WALDEN PRESBYTERIAN CHURCH

Buffalo, New York

M.....

.....

The next communion service of this church will be held Sunday morning ..... at 10.45 o'clock.

If present please place this card on the collection plate so that your attendance may be recorded.

card adapted for the name of the communicant which may be put on with the addressing machine. Above is the form which I have used.

A more elaborate form has the advantage of giving the communicant a reminder if he has been

amiss in his obligations, while it encourages him to keep his record clean if he has been regular in his attendance. Its disadvantage is that it entails a considerable amount of bookkeeping to prepare the duplicate set of cards. It is most effective when used in connection with a personal call on the part of some church official.

The author used this form for years, keeping a duplicate for record in the church office. Finally the simpler card was used in sending out the invitation while this form was kept as an office record.

THE LORD'S SUPPER

First Presbyterian Church, Fairmont, W. Va.

ATTENDANCE RECORD OF MEMBERSHIP

"Do this in remembrance of me"

NAME .....

ADDRESS .....

DISTRICT NO. ..... Chairman .....

Communion		1925	1926	1927	1928	1929	REMARKS
February	First	.....	.....	.....	.....	.....	
April	Second	.....	.....	.....	.....	.....	
June	Third	.....	.....	.....	.....	.....	
October	Fourth	.....	.....	.....	.....	.....	
December	Fifth	.....	.....	.....	.....	.....	

Note—Kindly hand this card to usher at Church door on Communion Sunday.
Members absent the entire year from the Lord's Table without satisfactory reasons are regarded by the Session as delinquents.
Explanation—(P) Present; (A) Absent from the city; (S) Sick; (E) Otherwise excused; (Blank) No record.

TRY TO HAVE A PERFECT RECORD

FOLLOWING ABSENTEES

That minister is to be congratulated who can locate his absentees. Rev. Andrew J. Purdy, of Buffalo, sits at his desk Monday mornings and writes in longhand postal cards to all those who were absent from the service the day before. The message is informal. It may be merely "We missed you yesterday," but it is mighty effective.

Another plan is to check the absentees and to have a special card or letter sent on Monday morning. A card like this mailed to absentees week after week is sure to get results unless the person is alienated. But in it all one must keep the personal touch and not rely too much on machinery. The individual note or the personal call is what counts when every thing is said and done.

*A LECTIONARY

Of Scripture Readings in Church Services for the Calendar Year—A Selection from the Old Testament and the New Testament for each Morning Service—Also a Selection for each Evening Service and for Special Days.

Month	*Sunday Mornings of the Year*		
JANUARY	1	O.T. Gen. 1:1-21; 2:1-3 N.T. John 1:1-18	In the Beginning: The Hymn of Creation The Word Became Flesh
	2	O.T. Gen. 2:7-9, 18-25 N.T. John 1:35-51	The First Man and Woman The First Disciples
	3	O.T. Gen. 3:1-24 N.T. John 3:1-16	The Lost Paradise The New Birth
	4	O.T. Gen. 4:1-15 N.T. Luke 6:27-38	"My Brother's Keeper" The Law of Kindness
FEBRUARY	5	O.T. Gen. 12:1-10; 13:1-4 N.T. Heb. 11:8-16	Abram the Pilgrim Strangers and Pilgrims on Earth
	6	O.T. Gen. 13:5-18 N.T. 1 Tim. 6:6-19	Lot's Choice of Sodom Flee Evil Things
	7	O.T. Gen. 19:15-28 N.T. Eph. 4:17-32	Lot's Flight from Sodom The Righteous Life
MARCH	8	O.T. Gen. 22:1-18 N.T. John 3:16-21, 31-36	The Testing of Abraham God's Gift of His Son
	9	O.T. Gen. 25:27-34; 27:15-35 N.T. Luke 18:18-30	Esau Despised His Birthright Inheriting Eternal Life
	10	O.T. Gen. 28:10-22 N.T. Rev. 7:9-17	The Gate of Heaven A Glimpse of Heaven

A LECTIONARY (Continued)

Month	*Sunday Mornings of the Year*		
MARCH *Continued*	11	O.T. Gen. 37:1-11 N.T. Matt. 3:1-12	The Dream of Joseph John the Baptist Preaches
	12	O.T. Gen. 37:13-36 N.T. Matt. 4:1-11	Joseph Sold into Egypt Temptation of Jesus
APRIL	13	O.T. Gen. 41:39-57 N.T. Matt. 4:12-25	Joseph Viceroy of Egypt Jesus Begins His Ministry
	14	O.T. Gen. 44:18-34; 45:1-10 N.T. Matt. 5:1-16	Joseph Makes Himself Known The Beatitudes
	15	O.T. Exodus 2:1-15 N.T. Matt. 5:17-32	Birth of Moses The Spiritual Law
	16	O.T. Exodus 3:1-15 N.T. Matt. 5:35-48	The Burning Bush Love Your Enemies
	17	O.T. Exodus 12:29-42 N.T. Matt. 6:1-18	The Deliverance from Bondage The Lord's Prayer
MAY	18	O.T. Exodus 14:8-31 N.T. Matt. 6:19-34	The Red Sea Victory Seek First His Kingdom
	19	O.T. Exodus 20:1-21 N.T. Matt. 7:1-14	The Divine Law The Golden Rule
	20	O.T. Deut. 34:1-12 N.T. 2 Tim. 4:1-8	The Death of Moses The Good Fight
	21	O.T. Joshua 1:1-9 N.T. Matt. 7:15-29	Joshua Commissioned Building on the Rock
JUNE	22	O.T. Joshua 4:1-14 N.T. Mark 10:35-45	Entering the Promised Land The Greatness of Service

A LECTIONARY (Continued)

Month	*Sunday Mornings of the Year*		
JUNE *Continued*	23	O.T. Joshua 23: 1-14 N.T. Matt. 10: 24-42	Joshua's Last Message Courage in Christian Work
	24	O.T. Judges 7: 1-9; 16-22 N.T. Eph. 6: 10-20	"The Sword of the Lord and of Gideon" The Sword of the Spirit
	25	O.T. Ruth 1: 3-18 N.T. Luke 7: 36-50	The Devotion of Ruth The Alabaster Cruse
JULY	26	O.T. Ruth 2: 1-12, 15, 16, 23 N.T. Luke 8: 4-15	Ruth the Gleaner Seed and Harvest
	27	O.T. 1 Sam. 3: 1-19 N.T. Luke 2: 40-52	Samuel in the Temple The Child Jesus in the Temple
	28	O.T. 1 Sam. 8: 4-12, 18-20 N.T. Matt. 22: 15-22	"Give us a King" "The Things that are Cæsar's"
	29	O.T. 1 Sam. 9: 15-24; 10: 1, 17-24 N.T. Matt. 2: 1-23	Saul Anointed King The Star in the East
	30	O.T. 1 Sam. 16: 1-13 N.T. Matt. 22: 34-46	David Anointed King The Son of David
AUGUST	31	O.T. 1 Sam. 17: 4-11, 32-50 N.T. Rev. 3: 7-22	David and Goliath "He that Overcometh"
AUGUST	32	O.T. 1 Sam. 18: 1-16 N.T. 1 Cor. 13: 1-13	Jonathan's Love and Saul's Hatred The Greatest of These is Love
	33	O.T. 2 Sam. 7: 1-16 N.T. Luke 4: 16-30	David Proposes to Build the Lord's House Jesus in the Synagogue
	34	O.T. 2 Sam. 18: 9-33 N.T. Luke 15: 11-32	David's Lament over Absalom The Prodigal Son

A LECTIONARY (Continued)

Month	*Sunday Mornings of the Year*		
SEPTEMBER	35	O.T. 1 Kings 3:3-15 N.T. 1 Cor. 1:17-31	Solomon asks God for Wisdom Christ the Wisdom and Power of God
	36	O.T. 1 Kings 8:12-30 N.T. Acts 3:1-10	Dedication of Solomon's Temple The Gate Beautiful
	37	O.T. 1 Kings 16:30-34; 17:1-7 N.T. Acts 4:1-21	Elijah and Ahab Peter and the Rulers
	38	O.T. 1 Kings 19:1-18 N.T. John 20:19-29	Elijah under the Juniper Tree Thomas the Doubter
	39	O.T. 2 Kings 2:1-15 N.T. Acts 1:6-14	Elijah's Translation The Ascension of Jesus
OCTOBER	40	O.T. 2 Chron. 34:1-10, 29-32 N.T. Matt. 18:1-6; 19:13-15	Josiah, the Boy King Jesus and the Children
	41	O.T. Job 28:1-23, 28 N.T. John 12:20-36	Where Wisdom is Found Walk in the Light
	42	O.T. Prov. 1:7-23 N.T. 1 Peter 2:1-12	If Sinners Entice Thee Put Away Wickedness
	43	O.T. Prov. 3:1-26 N.T. Matt. 13:31-35, 44-58	The Way of Wisdom Parables of the Kingdom
NOVEMBER	44	O.T. Prov. 4:5-27 N.T. Luke 10:25-37	The Path of the Just The Good Samaritan
	45	O.T. Prov. 31:10-31 N.T. Mark 14:1-9	The Noble Woman "She Hath Done What She Could"
	46	O.T. Eccles. 11:9, 10; 12:1-14 N.T. Luke 9:28-45	Remember Thy Creator The Transfiguration

A LECTIONARY (Continued)

Month	*Sunday Mornings of the Year*		
NOVEMBER *Continued*	47	O.T. Isaiah 11:1-9; 12:1-6 N.T. Luke 14:7-24	The Deliverer Promised The Great Feast
DECEMBER	48	O.T. Isaiah 35:1-10 N.T. Luke 17:5-19	The Wilderness Shall Blossom Increase our Faith
	49	O.T. Isaiah 40:9-31 N.T. Eph. 3:8-21	God's Matchless Glory The Unsearchable Riches
	50	O.T. Isaiah 42:1-16 N.T. Matt. 16:13-28	Messiah Foretold The Great Confession
	51	O.T. Isaiah 52:1-15 N.T. Rev. 19:1-16	The Deliverance of Zion "The Son of God Goes Forth to War"
	52	O.T. Isaiah 55:1-13 N.T. Matt. 11:20-30	The Gracious Invitation The Invitation of Christ

EVENING SERVICE

Month	*Sunday Evenings of the Year*		
JANUARY	1	Isaiah 60: 1-13, 18-22	The Glory of Zion Redeemed
	2	John 9: 1-38	The Man Born Blind
	3	Ezek. 37: 1-14	The Valley of Dry Bones
	4	John 14: 1-18	Let Not Your Heart be Troubled
FEBRUARY	5	Micah 4: 1-7; 6: 3-8	The Way of Blessing
	6	John 15: 1-15	The True Vine
	7	Malachi 3: 8-18	Will a Man Rob God?
	8	John 17: 1-26	Jesus' Prayer for his Disciples
MARCH	9	Mark 2: 14-28	The Sabbath Made for Man
	10	Luke 9: 46-62	The Lowly Saviour
	11	Luke 15: 1-10	The Ninety and Nine
	12	Luke 16: 19-31	Dives and Lazarus
APRIL	13	Luke 18: 1-14	Prayer
	14	Luke 19: 1-10	Zacchæus
	15	Mark 10: 35-45	Not to be Ministered Unto
	16	John 4: 5-26	The Woman of Samaria
	17	John 6: 27-40	The Bread of Life
MAY	18	John 8: 12-30	The Light of the World
	19	John 8: 31-47	The Truth Shall Make You Free
	20	John 10: 1-16	The Good Shepherd
	21	John 12: 20-36	"We Would See Jesus"
JUNE	22	John 13: 1-17	The Humblest Service

Month	*Sunday Evenings of the Year*	EVENING SERVICE (Continued)	
JUNE	23	John 14: 15-27	Another Comforter
Continued	24	John 18: 28-40	Christ before Pilate
	25	John 21: 4-22	"Feed my Sheep"
JULY	26	Acts 9: 1-20	Saul's Conversion at Damascus
	27	Acts 11: 1-18	The Gospel for the Gentiles Also
	28	Acts 12: 1-17	Peter's Deliverance from Prison
	29	Acts 16: 1-13	Carrying the Gospel into Europe
	30	Acts 16: 25-40	Paul and Silas in Prison
AUGUST	31	Acts 17: 16-34	Paul Preaches in Athens
	32	Acts 19: 21-41	The Riot in Ephesus
	33	Acts 28: 12-31	Paul's Arrival at Rome
	34	Rom. 1: 1-20	Not Ashamed of the Gospel of Christ
SEPTEMBER	35	Rom. 8: 1-18	Children and Heirs of God [Christ?
	36	Rom. 8: 24-39	Who Shall Separate us from the love of
	37	Rom. 12: 1-21	Practical Christianity
	38	1 Cor. 3: 9-23	Laborers Together with God
	39	2 Cor. 5: 1-15	The Love of Christ Constraineth
OCTOBER	40	Gal. 5: 1, 13-26	The Christian's Liberty
	41	Eph. 2: 10-22	Christ the Chief Corner-stone
	42	Philip. 4: 1-13	Whatsoever Things are True
	43	Col. 3: 1-17	Risen with Christ
NOVEMBER	44	1 Thess. 5: 5-24	Children of Light
	45	1 Tim. 4: 1-16	Take Heed to Thyself

Month	*Sunday Evenings of the Year*	EVENING SERVICE (Continued)	
NOVEMBER	46	2 Tim. 2: 1-19	Study to be Approved of God
Continued	47	Heb. 4: 1-16	The Great High Priest
DECEMBER	48	Heb. 11: 1-16	Faith the Assurance of Things Not Seen
	49	1 John 3: 1-3, 16-24	Sons of God
	50	James 2: 1-20	Faith Shown by Deeds
	51	Rev. 4: 1-11; 5: 9-14	A Door Opened in Heaven
	52	Rev. 21: 1-4, 22-27; 22: 1-5	The New Jerusalem

New Year's Day	O.T. Lev. 25:8-19	The Year of Jubilee
	N.T. James 4:8-17	What is Your Life?
Palm Sunday	O.T. Isaiah 62:6-12	"Behold thy Salvation Cometh"
	N.T. Matt. 21:1-11	"Hosanna to the Son of David"
Holy Week		
Mon. before Easter	O.T. Isaiah 63:1-3, 7-16	Treading the Wine Press Alone
Tues. " "	N.T. Matt. 22:34-46; 23:1-12	Jesus and the Pharisees
Wed. " "	N.T. Matt. 25:31-46	The Sheep and the Goats
Thurs. " "	N.T. Matt. 26:1-29	The Betrayal; the Last Supper
Fri. " "	N.T. Matt. 26:36-56	Gethsemane
Sat. " "	N.T. Matt. 27:57-66	The Garden Tomb
Good Friday	O.T. Isaiah 53:1-12	The Suffering Messiah
	N.T. Matt. 27:35-54	The Crucifixion
Easter	N.T. Matt. 28:1-10	"He is Risen!"
	N.T. 1 Cor. 15:35-57	Putting on Immortality
Whitsunday	O.T. Zech. 4:1-10	"By my Spirit, saith the Lord"
	N.T. Acts 2:1-18, 21, 41, 42	The Pentecostal Blessing
July Fourth	O.T. Ps. 77:11-20	Deliverance from Tyranny
	N.T. Heb. 11:24-40	The Triumph of Faith
Labor Day	O.T. Deut. 15:1-11	Fair Play for Workers
	N.T. James 5:1-20	Unjust Gains Reproved
Thanksgiving Day	O.T. Ps. 107:1-16	Thanks for God's Mercy
	N.T. 2 Cor. 9:1-15	The Unspeakable Gift
Forefathers' Day	O.T. Ps. 115:1-3, 9-18	The Lord a Help and Shield
	N.T. James 1:17-27	The Law of Liberty

SELECTIONS FOR SPECIAL DAYS (Continued)

CHRISTMAS	O.T. Isaiah 9:2-7 N.T. Luke 2:8-20	The Prince of Peace The Shepherds' Vision
MEMORIAL DAY	O.T. 1 Chron. 16:8-12, 27-36 N.T. Heb. 11:24-40	Remember his Marvelous Works Heroes of Faith
MOTHER'S DAY	O.T. Prov. 31:14-31 N.T. Luke 2:41-51	"Her Children—Call her Blessed" The Mother Heart
CHILDREN'S DAY	O.T. Prov. 4:1-14 N.T. Matt. 18:1-5, 10; 19:13-15	A Father's Counsel Christ Blesses the Children

* This arrangement was made by the late Charles H. Edwards and appears in his recent book, *Make Your Church Attractive,* published by the Pilgrim Press. It is used here by permission of the publishers.

CHAPTER 5

TESTED PROGRAMS FOR SUNDAY EVENINGS

To the average minister the Sunday evening service offers a tremendous problem. The congregation responds to the formal morning service but people to-day are not "repeaters." There must be some feature to draw them out for the evening service. In many parts of the country the evangelistic appeal still has a tremendous gripping power. One cannot study the work of George W. Truett in Dallas, Texas; of George Stuart in Birmingham, Alabama, or of I. M. Haldeman in New York without realizing that there is a tremendous appeal in impassioned revival preaching. This is important enough to have a complete chapter devoted to it.

In this chapter we are concerned with unusual programs which have brought results. It is difficult to give credit to the source of these plans. Like most other things successful plans grow. Some of them I have used in my own work, others have been used by ministers I know, but all have proved their worth. I have chosen them from various sources that there might be a broad selection—something for big churches, something for small churches and something for churches in between.

THE QUESTION BOX

This is an old plan but it still works. Dr. James L. Gordon, in his great church in San Francisco,

has found it one of the ways to secure large crowds. He announced important themes but the people did not come. He offered to answer the questions that any might care to ask. The result was an immediate increase in attendance.

There are two ways of working this scheme. One way is to have the questions handed in before the sermon and to answer them at the close of the service. This requires considerable originality of thought and wide information. Dr. S. Parkes Cadman has built up a tremendous radio audience through this method. Very few men, however, have his faculty for quick repartee and answers. So for most of us the second method is the better. It consists of receiving the questions when the offering is being received. At the close of the sermon they are read with the announcement that they will be answered the following Sunday evening. The time for answering is before the offering is received so that the people may through the answers think of questions for the next week. In some instances it may be necessary to put in several suggestive questions to get things started and to show the type of questions which will bring the best results. Properly handled, the question box will bring results.

THE SONG SERMON

In its first state this is a very simple and yet effective service. It consists of a sermon which is interspersed with songs. There are some music publishing houses which make a specialty of this sort of thing. They provide a complete Sunday evening program, consisting of a specially written

story into which special selections for the choir have been adapted. Most of the selections are very simple so that they are suitable for the untrained choir in the smallest church. I still recall with pleasure the rendering of "The Missionary Doctor of Labrador" in one of these song services, which I believe was published by Tullar-Meredith.

But it is a simple matter to improvise one based upon an attractive story or to write your own story if you want the thing entirely original. At the close of this chapter I have placed one of my own attempts at this to show how it is done. In this plan the congregation as well as the choir had a part. They were eager to enjoy it. Mr. F. W. Barton, who at that time edited *The Expositor,* wrote me that he considered it a tremendous plea for applied Christianity.

ECHO SINGING

We must credit Dr. W. L. Stidger for the originality of "echo singing." Let him tell what it is.

"We station in some part of the church one of our young lady soprano singers. The audience does not see her. She may be hidden, say, in the gallery. In another part of the church, downstairs, an alto singer is hidden, in another part a bass, and in another a tenor.

"Our leader announces a hymn. For illustration, it may be 'Pass Me Not, O Gentle Saviour.' He says to the audience, 'I want the audience to sing on the choruses. I have arranged for the singing of the verses. . . .'

"The organ plays the opening chords of that beautiful verse:

" 'Pass me not, O gentle Saviour.
. . .'

"Then suddenly, far away, like some sweet elf in a woodland, comes the alto voice on the plaintive prayer hymn. Sung beautifully, it melts into tears and subdues the heart to reverence. Then, at last, the faint notes of the hidden soloist die away and the great audience swings into the chorus as if the angels themselves were leading."

Then in turn, according to this scheme, the other soloists, each from a different location, sing the verses. It is indeed a fascinating, a pleasing, feature of the service.

THE ART NIGHT SERVICE

Any service which features art or music, in addition to drawing good congregations, has the added virtue of appealing to the finer instincts of manhood. The church need offer no apologies for giving people a love of good music or art. James Elmer Russell in the North Presbyterian Church, Binghamton, New York, has used very successfully what he calls his Art Night Service. What this really is, is a combination of music and art. He chooses a topic which can be illustrated by a religious painting. Then some art store is asked to lend a copy of the picture for the service. This courtesy is, of course, acknowledged in the church bulletin. The picture is placed on the platform where a bright light will illuminate it while the other lights in the auditorium are dimmed.

The entire service is arranged to fit the topic revealed in the picture. For instance, this is the

program used when the picture chosen was Hofmann's "Christ and the Rich Young Ruler."

1. Organ Prelude—Handel's *"Largo"* and the *"Berceuse"* by Jocelyn.
2. Hymn—"O Happy Day that Fixed My Choice" (Choir and Congregation).
3. Scripture Reading—Mark 10: 17-22.
4. Tenor Solo and Quartette—"The Wayside Cross."
5. Prayer.
6. Hymn—"Knocking, Knocking."
7. Offertory—"Träumerei," by Schumann.
8. Hymn—"I Met the Good Shepherd" (Sung as a contralto solo).
9. Lights dimmed and picture illuminated.
10. Hymn—"O Jesus, Thou Art Standing" (Organ with French Horn as solo stop).
11. Interpretation of the picture by the pastor.
12. Hymn—"I Gave My Life for Thee" (Sung as soprano solo).
13. Hymn—"Almost Persuaded" (Organ with Harp as solo stop).
14. Auditorium Lighted.
15. Hymn—"O the Bitter Shame and Sorrow" (Choir and Congregation).
16. Benediction (After which the chimes will play "Softly and Tenderly Jesus is Calling").
17. Organ Postlude—"Postlude in D," Harris.

This type of service lends itself very well to special days and seasons. Here is another one of

Mr. Russell's arrangements, suitable for Mother's Day.

The subject of this service is "God's Sympathy and Care Like Those of a Mother," Isaiah 66: 13.

1. Organ Prelude. Old Time Melodies—"Home, Sweet Home" (French Horn as solo stop), "Silver Threads Among the Gold" (Gemshorn as solo stop), "Just a Song at Twilight" (Harp as solo stop).
2. Mother's God—"Nearer, My God, to Thee" (Choir and Congregation).
3. Mother's Church—"The Church in the Wildwood" (Organ chimes).
4. Mother's Prayer Life—"In the Secret of His Presence" (Sung as a contralto solo).
5. Pastoral Prayer.
6. Mother's Saviour—"There Were Ninety and Nine (Baritone solo).
7. Mother's Bible—"How Firm a Foundation" (Choir and Congregation).
8. Offertory—"How Dear to My Heart are the Scenes of My Childhood" (Organ with Vox Humana as solo stop).
9. Mother's Peace—"Peace, Peace, Wonderful Peace" (Quartette).
10. Mother's Heaven—"I Will Sing You a Song of that Beautiful Land."
11. Sermon.
12. "Tell Mother I'll be There" (Baritone solo with the quartette singing the chorus).
13. Mother's Guide—"He Leadeth Me" (Choir and Congregation).

14. Chimes—"O That My Saviour Were Your Saviour, Too."
15. Organ Postlude—Improvisation on "The Sweet By and By."

DRAMA AND DRAMA PREACHING

A perfectly legitimate plan for a Sunday evening service is to use it for the giving of Bible dramatizations. This plan not alone provides an entertainment feature but it also has the advantage of enlisting the services of several people to take part in the productions. Various publishing houses are now putting out volumes of Bible and Missionary plays which lend themselves to this service. The costuming and stage setting may be somewhat of a problem but with ingenuity the leader will find a way without much expense. If a person can be found who has the ability to organize these dramas, it might well be made a regular feature of church work. The leader could organize a class in dramatics which would supply the Sunday evening service with a drama one night each month.

A much simpler affair is the drama sermon. Many ministers have found this effective. In this the minister usually takes all the parts. It has tremendous possibilities. If any one has listened to Professor Soares, of Chicago, give his wonderful dramatic interpretation of Elijah, using just the words of the authorized version, he cannot doubt the inspiration possible through this kind of service. Here also it is possible for the minister to secure prepared dramas. As a rule, however, he will find it to his advantage to use those of his own construction.

Here are a few simple rules which will help him in the production.

1. Divide the drama into acts and scenes, avoiding terms such as incidents and episodes which modern theatergoers do not understand.

2. Have as few divisions as possible. It is easier to follow a one-act play when there is but one actor than to follow several acts.

3. Use the words of the Scriptures as far as possible. Don't slang the majestic phrases of the authorized version.

4. Interpret as you go along so that the congregation will find it easy to follow the story.

A good story to begin with is The Good Samaritan as so many phrases are already formed for you in the Bible. As an illustration of the possibilities in this story, take this excerpt from a drama-sermon based on the story. You will recall the verse, "While he was yet afar off, his father saw him." This is the way it is put in the drama sermon.

Father: It is easy for the mouth to say forget. But the heart remembers. He is my son. I would have him again in my home. I think of him as the little lad who loved his father so well. Pray to forget? Nay, I pray rather that he may come back. I would hear his voice again saying, "Father."

(Father sees a moving figure in the distance.)

Father: Steward, come here.

Steward: I am here, sir.

Father: Do you see yonder form?

Steward: Yes, sir.

Father: What do you make out?

Steward: It is a man walking and reeling. Drunken or perhaps another refugee from the

famine-stricken east. We will feed him, sir, as we have the others. Your son has given that order.

Father: Do you see anything familiar in that man as he draws nearer?

Steward: No, I never saw him before.

Father: Look again, steward. Watch those arms, that head. He looks this way. Steward, is not that my son?

Steward: I do see some resemblance now that it is mentioned.

Father: It is he. It is he. I must hurry to him.

(The father hurries down the road. The refugee stops and looks at him with amazement. The father falls on his neck and kisses him.)

Younger Son: Father, I have sinned against heaven and in thy sight. I am no more worthy to be called thy son. Make me as one of thy hired servants.

Father: Steward, bring forth the best robe and put it on him.

Put a ring on his hand and shoes on his feet:
Bring the fatted calf and kill it.
Let us eat and be merry.
For this my son was dead and is alive again.
He was lost and is found.

Rev. Perry J. Stackhouse, D.D., of the First Baptist Church, Chicago, Illinois, adds to the effectiveness of his drama sermons by having the list of characters and the synopsis of the play printed in the Sunday calendar. Here is one in his series on Joseph as it appears in his announcement.

Religious Drama—"Joseph's Dreams Come True"

CHARACTERS

Joseph
Asenath, Wife of Joseph
Setna, Steward of Joseph's House
Jacob, Father of Joseph
Simeon
Reuben
Judah
Benjamin } Brothers of Joseph
Pharaoh, Ruler of Egypt
Charioteer

Scene I. The Stars Make Obeisance to Joseph
(Place, a room in the palace of Joseph. Time, second year of the seven-year famine. Joseph and his wife, Asenath, are talking together.)

Scene II. The Famine in Canaan
(Place, Hebron, Land of Canaan, home of Jacob and his sons. Time, third year of the seven-year famine. The grain brought from Egypt has been eaten up and the household of Jacob is facing starvation.)

Scene III. God Moves in a Mysterious Way
(The sons of Jacob arrive in Egypt and are brought to the house of Joseph. They fear that they will either be killed or sold as slaves. As Joseph enters the room for the second time they bow down before him with their faces to the earth.)

THE FORUM

The plan of the forum is to introduce subjects of social and religious interest. The speaker usually comes from outside and is an authority on the subject. Following his address the meeting is thrown open sometimes for discussion and sometimes merely for questions. This gives an opportunity to discuss popular subjects and stimulates thinking. There are dangers to such meeting. The danger usually lies in the extremist who takes advantage to proclaim his particular "ism." He ought to be put out, but to eject him would defeat the very purpose of the meeting. Curbs may be put on him by

allowing each speaker but two minutes and allowing him to speak but twice on any one subject. This plan of service might find wide use in certain communities.

Rev. Raymond Edward Little tells in a recent issue of *Church Management* of the plan of organization of the Open Forum in the Valverde Community Church of Denver, Colorado.

"The Open Forum of this church is directed by a committee of men who represent the business, professional and laboring classes. This committee selects the speakers and directs the program. In it are men of every religious belief, including Catholics. The officers are a president, vice-president and secretary-treasurer, chosen by a vote of the membership. Our meetings are held each Sunday evening at 6.30, and all seats are free; also very important is the fact that no offering or collection is taken during the session. Every man or woman who joins the Open Forum pays fifty cents, the dues for one year, which very nicely carries our expenses.

"No side of any question is advocated by the Open Forum, hence during the month of October speakers representing the Republican, Democratic, Independent and Socialist parties addressed the Forum. At some of the meetings different party representatives appeared in a debate.

"Some of the Forum meetings are purely of an entertaining nature, when moving pictures are shown. Usually the pictures shown are selected from some subject of special interest to the workers of this city. The best speakers of the city, state, and nation have appeared on our Open Forum program this season, such as, Mayor Stapleton of Denver, Governor Morley of Colorado, United

States Senator Rice W. Means of Colorado, Dr. William P. Shriver of New York City, and others.

"Leading doctors of this city have been given the floor to explain their healing art. At other times local debates are planned, the question debated being something of vital interest to the people who live and work in this community. The officials of the Colorado State Federation of Labor have appeared on the Forum platform, and were given free rein in explaining unionism. On the other hand, representatives of capital have also addressed the Forum concerning their problems and troubles.

"At the close of each address one has the opportunity of asking the speaker any question he desires on the subject talked about. Or if a person does not care to ask a question he himself may talk three minutes on the subject. Free discussion and democratic thinking will always take care of a wrong philosophy."

MAKING THE AUTOMOBILES OF SERVICE

The First Presbyterian Church of Oneida, N. Y., has for years conducted services in near-by communities. The people of the church are encouraged to take their automobiles and attend the service. During the pastorate of the author at Alden, New York, once a month we moved the entire congregation to Crittenden, three miles away, to help the service there. A special committee was appointed to promote the attendance. Automobiles were provided for all who would go and as a result more people attended that service than those which were held in the home church.

BOOK SERMONS

The "book sermon" is a sermon in which the lesson is based on a book, a worth-while method which has been used in the largest of churches and also in the smallest. Dr. George A. Buttrick at the First Presbyterian Church, Buffalo, has had large midweek services when during the Lenten season he has talked on the outstanding novels. On the other hand, F. J. Neal, writing from Colfax, Iowa, tells of a crowded church instead of the usual attendance of fifty when he uses this type of sermon. He always selects with especial care the music to go with the service. For instance, in discussing *The Covered Wagon,* special song numbers included "Out where the West begins" and "The Trumpeter."

A VICTROLA EVENING

This is possible through an arrangement with the local dealer in some make of talking machine. It could hardly be suitable for large auditoriums but may be very successful in small churches. Mr. Neal in his church at Colfax one evening secured the complete set of records for Handel's "The Messiah." It included the work of artists such as Louise Homer, Schumann-Heink, Clara Butt, John McCormack and Galli-Curci. Special programs were printed featuring these artists. The preacher spent ten minutes telling the story of the oratorio.

APPENDIX TO CHAPTER 5

THE CHURCH WHICH WAS CURSED

A Program of Song and Story

We are accustomed to question in this day many of the stories which have come to us of lives which were blighted by a curse. And yet we are puzzled at times to explain the succession of ill luck and misfortune which comes to some men. We are also perplexed in our efforts to find an explanation for the misfortune which always visits some institutions, including now and then a church. And it is not surprising to find in a church such as St. Stephen's men and women who even in this day of enlightenment believed that the church would labor to the end of its days under the influence of a terrible curse.

Everybody in the church knew of the curse except the new minister, the Reverend Howard Wright. Although he had never heard of the curse, he knew that something was vitally wrong with the church. He did not know that there was a definite plan to keep him in ignorance of the strange power which interfered with all their activities. The church had had many ministers but as soon as they learned of the curse they sought other fields of service. And they liked this man, young, clean, whole-hearted, and the people felt that he might help them if they could keep from his ears the story of the curse.

He had wondered why ministers successful in other fields had failed here. He had wondered why

a church located in the heart of such a large population had exercised so slight an influence on public life. He wondered why a church which had been maintained for so many years had so little to show for it to-day. The building was old and lacked paint. The furnishings were poor. The church parlors were almost without equipment. Every time a dinner was given the ladies had to bring their home linen and silverware. The heating plant was ineffective in cold weather. In fact, located in a community which looked prosperous, the church showed every evidence of poverty.

But the real pathos of the situation came to the new minister at a meeting of the official board. There were a number of routine bills which were voted through. Then the treasurer reported that he had not been able to pay those voted on the month before. Not alone had the local treasury been drained, but the benevolence money had all been borrowed to pay the local bills. There wasn't much benevolence money anyway.

"Our people simply will not give to those funds," one of the men explained.

The minister was puzzled. He was not familiar with such a situation. Then old Abner Harding let the cat out of the bag. He sprang to his feet.

"It is the McLaughlin curse," he shouted. "It always haunts us. We try hard but nothing we do succeeds."

(For Quartet) St. Catherine

1. Forth from the dark and stormy sky,
Lord, to Thine altar's shade we fly;
Forth from the world, its hope and fear,
Saviour, we seek Thy shelter here:

Weary and weak, Thy grace we pray;
Turn not, O Lord, Thy guests away.

2. Long have we roamed in want and pain,
Long have we sought Thy rest in vain;
Wildered in doubt, in darkness lost,
Long have our souls been tempest-tossed:
Low at Thy feet our sins we lay;
Turn not, O Lord, Thy guests away.

BISHOP REGINALD HEBER.

Here was a situation the minister determined to know more of. A pastor expects to fight the world, the flesh and the devil. But this was the first time he had been brought in to battle with a curse which was evidently real. And the curse makes an interesting story in itself.

It seems that when St. Stephen's was organized the site desired was owned by the McLaughlin estate which was then in the surrogate's court. The son, who was executor of the estate, looked out for his own interests and sold the lot at a very low figure without consulting any of the other relatives and took that as part of the money with which to leave the country. The widow, who was nearly destitute by the criminal action of the son, sought the trustees asking that they pay her the balance of the normal value of the land. They, insisting that they had legal title, refused to do so. The widow became angry and ran hysterically from the church. As she left she screamed:

"A curse on your church. It is a robber church. It is built on an old woman's broken heart. A curse on your church. It will never prosper."

Things had been going very well with the church

and the men were amused with the situation. And then, like you and me, they did not believe in curses. But strange to say, almost from that day the church met reverses. About two years after that there was a serious division among the church members concerning the resignation of a minister. The church meeting became a noisy affair. At its close angry people started from the church. At that moment a funeral procession was passing.

"It is old Mrs. McLaughlin," some one said.

Then they remembered the curse. It was as she had predicted.

The men didn't laugh at it any more, for it had become too real. Nothing went right. Lightning never struck the church but its membership was never happy in its services. Young people would leave it for other churches. Even the janitors would resign after a few months of service. And there was a continual stream of ministers. They came proud of their calling and left with bowed heads of failure.

The night that the Reverend Howard Wright learned of the McLaughlin curse he also learned what real prayer is. And during the hours of that night he prayed not to be spared in this struggle which he must make, nor to be spared the blows which had afflicted his predecessors. But he prayed that he might be led rightly to lead this church into ways of prosperity, righteousness and peace.

(For the Congregation) St. George S.M.

1. Revive Thy work, O Lord,
   Thy mighty arm make bare;
   Speak with the voice that wakes the dead,
   And make Thy people hear.

2. Revive Thy work, O Lord,
Disturb this sleep of death;
Quicken the smoldering embers now
By thine almighty breath.

3. Revive Thy work, O Lord,
Create soul-thirst for Thee;
And hungering for the bread of life
O may our spirits be.

4. Revive Thy work, O Lord,
Exalt Thy precious name;
And, by the Holy Ghost, our love
For Thee and Thine inflame.

5. Revive Thy work, O Lord,
Give pentecostal showers:
The glory shall be all Thine own,
The blessing, Lord, be ours.

ALBERT MIDLANE.

And by morning the minister had some convictions which he was resolved would be carried into practice. His prayers had been answered. He had been shown the magic words and acts which would drive the curse away from St. Stephen's. First, the heirs of Mrs. McLaughlin must be paid the old debt with interest; second, the church must from now on take an interest not alone in itself but also in the neighborhood in which it was situated, and, third, it must redeem itself from its selfishness by an enlarged interest in the world-wide work.

The plan was carried to the officials of the church. To the first there was assent.

"We would have paid it back many times but there are no heirs," they explained.

The second requirement was a hard one. The community had been changing. Each year had seen a few more Italians make their home there. The minister insisted that the church must attempt to evangelize these people to rid itself of the curse. It is the hardest lesson many churches have to learn, and yet when the disciples were sent into the world it was to preach the gospel to every nation, not to one or two favored ones. These were the needy.

(To be used as a solo)

1. There were ninety and nine that safely lay
   In the shelter of the fold;
   But one was out on the hills away,
   Far off from the gates of gold,
   Away on the mountains wild and bare,
   Away from the tender Shepherd's care.

2. "Lord, Thou hast here Thy ninety and nine;
   Are they not enough for Thee?"
   But the Shepherd made answer, "This of Mine
   Has wandered away from Me;
   And although the road be rough and steep
   I go to the desert to find my sheep."

3. But none of the ransomed ever knew
   How deep were the waters crossed,
   Nor how dark was the night that the Lord passed through
   Ere he found the sheep that was lost.
   Out in the desert he heard its cry,
   Sick and helpless and ready to die.

4. "Lord, whence are these blood drops all the way,
That mark out the mountain's track?"
"They were shed for one who has gone astray
Ere the Shepherd could bring him back."
"Lord, whence are Thy hands so rent and torn?"
"They are pierced to-night by many a thorn."

5. And all through the mountains, thunder riven.
And up from the rocky steep,
There rose a cry to the gate of heaven,
"Rejoice, I have found my sheep."
And the angels echoed around the throne,
"Rejoice for the Lord brings back his own."

ELIZABETH C. CLEPHANE.

It was a hard lesson—this of service to the foreign-born close at hand. But demons such as had haunted St. Stephen's are not easily driven out. After listening to the minister, they began in an humble way. It was merely a scout troop for Italian boys to begin with, but from that it grew until a whole-time worker was added to the church force.

The third requirement was easier because it was so far away. It was that the church should pay many times the amount of that piece of land for foreign missions. Mr. Wright asked that the experiment be made. And people desperate to grasp any chance began to lose their selfishness as they saw the needs of others much poorer physically and spiritually than themselves. And strange to say, as they sought to relieve the needs of others at home and abroad their chronic selfishness and pessimism gave way to the Christian optimism. They had opened the gates of their temple.

(For solo)

Open the gates of the temple,
Strew palms on the Conqueror's way,
Open your hearts, O ye people,
That Jesus may enter to-day,
Hark from the sick and the dying,
Forgetting their couches of pain,
Voices, glad voices, with rapture
Are swelling a glad refrain.

Open the gates of the temple.
One grand hallelujah be heard,
Open your hearts to the Saviour,
Make room for the crucified Lord.
Tears and the anguish of midnight
Are lost in the splendor of day,
They who in sorrow once doubted
Are swelling the glad refrain.

I know that my Redeemer liveth.
Canst Thou, my heart, lift up thy voice and sing?
I know that my Redeemer liveth,
And because he lives,
I, too, shall live.

Things have changed in St. Stephen's since then. Howard Wright is still the minister but other clergymen at times envy him his pleasant parish. A church which saw only itself now sees needs for service round about it. The church which was too poor to pay its own bills contributes hundreds to missionary work every year. And its own building instead of showing signs of poverty because of this unselfishness shows comfort and prosperity.

Somebody asked the minister the other day if he

really believed in the curse which was on the church.

"Certainly," he replied. "But remember it was a curse which was not placed by Mrs. McLaughlin but by the church itself. Its sinful selfishness brought the curse upon it. It could have been removed at any time if the church had been willing to see its real task and do it."

St. Stephen's had caught the vision of the breaking light.

(For the Congregation) Webb

1. The morning light is breaking,
   The darkness disappears;
   The sons of earth are waking
   To penitential tears;
   Each breeze that sweeps the ocean
   Brings tidings from afar
   Of nations in commotion,
   Prepared for Zion's war.

2. See heathen nations bending
   Before the God we love,
   And thousand hearts ascending
   In gratitude above;
   While sinners now confessing,
   The gospel shall obey,
   And seek the Saviour's blessing,
   A nation in a day.

3. Blest river of salvation,
   Pursue thy onward way;
   Flow thou to every nation,
   Nor in thy richness stay;

Stay not till all the lowly
Triumphant reach their home;
Stay not till all the holy
Proclaim, "The Lord is come."

REV. S. F. SMITH.

CHAPTER 6

THE MIDWEEK SERVICE

In this chapter perhaps more than in the others the author falls back upon his inherent right as an editor. The man is brave indeed who has a solution of the midweek service. Yet on the whole the situation is more favorable than it was a few years ago. There are many methods, oftentimes conflicting methods, which are proving successful.

Let us start in with Dr. Stidger's well-known program of Food, Faith and Fun. In a brief space this consists of a supper at six o'clock; from seven to eight there are various prayer meetings arranged by ages. At eight all of the church is thrown open for recreation. There are good times arranged for all, from the smallest tots to the gray-haired.

On the other hand Bernard C. Clausen tried this plan and discarded it. "We wanted a prayer meeting which really sparkled. We succeeded in getting the sparkle all right. What disappeared was the prayer meeting."

He then went on to build a new plan or rather to return to an old plan and he called the services "Old-fashioned Prayer Meetings." "We wanted to make it perfectly plain that we were cutting absolutely clear from the noisy, garish, high-pressure program of Food, Faith and Fun. We did continue to serve our regular church suppers, for there are scores of people in our church who could not go home from business and get back in time for the prayer meeting and for these we provided the con-

venience of a well-served quiet meal. But no games, no slapping on the back, no wild songs. After supper the service began, with a deliberate interval of half an hour while our boards were meeting and while people had the right to do as they pleased. What they chose was consistently the quiet joy of friendly conversation."

Dr. Clausen's service consists of the singing of hymns, Scripture readings, a talk on some religious question which will prompt comment from the floor. The only distinct variation from the old prayer meeting is that in the place of the oral prayers the people ask for prayers for individual instances and there is a moment of silent petition.

His contribution to the Wednesday evening service is not in the order of service but rather in the change of emphasis. He decided that the time had come when instead of being considered a problem the midweek service offered a great opportunity. The prayer meeting in his church is not the thermometer but the steam engine itself. Our midweek problem would disappear if ministers could come to that conception. Most of the weak meetings can be traced back to a minister who let himself be hypnotized into feeling that there was no need of the service. As soon as he reaches a place where it is not a tiresome routine to be gone through with, but a large opportunity, he will see possibilities in the service.

But here you have two men who have solved the problem of the midweek service and yet they have taken opposite extremes in doing it. So he would indeed be a courageous and wise man who would offer to suggest any absolute standard for this important part of the church institution.

CHURCH NIGHT

Despite the above testimony some sort of Church Night seems to be quite the thing throughout the country. There seems to be a need for some night in the week set apart for committee meetings, classes, and social get-togethers. Many churches are capitalizing the midweek service. It naturally starts with a supper. Following that there is a devotional service. After the service opportunity is given for official board meetings, social intercourse and recreation. It is a simple matter to schedule many things for this particular week night and any plan which brings the church together is worth while.

This program shows Church Night at the Asbury Delaware Methodist Episcopal Church, Buffalo, New York.

WEDNESDAY CHURCH NIGHT

The Third of Six Wednesday evenings.

Program:—

6:30 to 7:25—Supper, Bashford hall, in charge of Social Committee of Guild, Mrs. C. P. Rogers, Chairman.

7:30 to 8:10—Illustrated address by Dr. Wright on "Logs and Men," one of a series dealing with "The Methodist Church at Work in the World." Illustrated Hymn, "God of the Earth."

8:15 to 9:00—Study and Discussion Groups.

1. Bible Study—Dr. O. W. Bates, leader.
2. Mission Study—"Peasant Pioneers," Mr. Bartlett, leader.
3. Applied Christianity, Mrs. Bruce S. Wright, Mrs. Harry B. Lauman and Mrs. Gertrude Byrens, leaders.

Some churches have found a weekly church night rather strenuous. So they plan the usual midweek

service with a special Church Night once a month. The plan might well be tested out on this scale before adopting the weekly program. The annual meeting may well be dated on this night, as well as recreational features which will draw. But in any plan the devotional service must have a place.

At least one church is observing a church day. I am not sure that this has any connection with the midweek service. It probably could not be held more often than once a quarter. Possibly it is an annual affair. But here is the Church Day program report from the First Presbyterian Church, Batavia, New York.

8:00—The bell called people to prayer.
10:15—Organ program.
10:30—Devotional service with communion.
2:30—Reception for older people who might not be able to attend in the evening. Also a social hour for little ones with their mothers.
4:00—Games, etc., for the children.
8:00—General reception.
Every one who was sick or shut-in received a beautiful plant and was called on by some member of the church during the day.

A MIDWEEK INTENSIVE TRAINING COURSE

The Methodist Church at Peru, Indiana, under the leadership of the Rev. A. H. Backus, worked out an education program for Thursday evenings which had an attraction for diverse groups in the church. It is a combination Church Night and Training Course.

Seven Thursday nights were selected, closing with the night of the fourth quarterly conference. Each evening the program began with a social hour at six o'clock and a supper for the entire family at

6:30. Seven-fifteen was the time for devotional exercises and at 7:45 the education program began. This consisted of seven courses of study, each class meeting for one hour on each of six nights.

The courses given:

1. Christian Citizenship.
2. The Art of Teaching.
3. Home Hygiene and Care of the Sick.
4. Pageantry and Dramatics.
5. Introduction to the Book of Books.
6. Easter Membership Class.
7. Story Telling and Games for Children.

At 8:30 a moving picture entertainment of interest to both children and adults is given. This program certainly has the variety necessary to make

Church Training School

Certificate

Methodist Episcopal Church
Peru, Indiana

This is to Certify that John Doe
has completed the prescribed Course of Instruction in
Christian Citizenship Classes
In testimony of which, this certificate is granted and the seal of the Church affixed thereto.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Dated March 25-1926 Pastor
Alfred N. Buckner Teacher
W. P. Mieker D. D. S. Supt.

a wide appeal. Care was taken to select teachers who were thoroughly competent so that there would be the additional appeal of thoroughness. The pastor in his class in Christian Citizenship made a study of the social and civic conditions in his city and was aided by representatives of the city government.

On the seventh Thursday evening the Easter class was examined and certificates were presented to every one who had been present in his selected class on each of the six evenings of the course. The condition of the certificate discouraged the tendency to visit round and kept each in the class which he had indicated as his preference for study.

The devotional half hour brought in several outside speakers and benevolent claims of the church were presented. These presentations had their effect in the every-member canvass following the seven weeks.

PRAYER MEETING HAS NOT DISAPPEARED

It is not necessary for us to assume that the prayer meeting is an extinct species. In many churches, conducted upon conventional lines, it is still very much alive. In others there may be a slight variation as to method. Many ministers are using the evening for lectures. By making them worth while they are attracting good audiences. Dr. Charles E. Jefferson gave his lectures on Isaiah at the midweek services before they were published. It shows that he thinks that it is worth putting a real effort into the service. *The Unknown Bible* was prepared originally as a series of lectures for the midweek service in the Lake Avenue Baptist

Church, Rochester, New York. Samuel V. V. Holmes, of Buffalo, lectures on Wednesday evenings on serious subjects and has a good hearing. During the past year Henry Sloan Coffin of New York has used the midweek service to study the poetry of the Bible. The bulletin of each Sunday gives the questions to be considered the following Wednesday night.

Here is a list of his questions on the 104th Psalm:

How does Hebrew poetry differ from ours?
What lines in the poem do you consider most poetical and why?
What impression is the poet trying to convey?
How does he build up his effects?
What title would you give the poem?
How would you outline its contents?
What would a Christian write differently?
What is its abiding religious message?

EDUCATIONAL PROGRAM FOR MIDWEEK

Perhaps the preacher has taken it upon himself to give a course of lessons. They have included Bible study, missionary literature, church methods, stewardship, theology, and in one instance known to the author a country preacher successfully concluded a series of lessons in the development of the memory, basing it upon a correspondence course. In other churches the devotional service has been given over to the class for teacher training or a preliminary study of the Sunday school lesson.

Here we have the educational night in its simplest form. But in many instances it has grown far beyond this and is more worthy of the title "Church

Night." The program in some churches is like this. At six o'clock a dinner is served in the church. This makes it possible for the men to go directly from business to the church where they can meet other members of the family. At seven or seven-thirty a devotional service is held. This lasts but fifteen minutes and then the meeting breaks up for class work. For the sake of efficiency the classes are kept small and meet in the various class rooms. In some churches the study is not of a missionary nature. A popular study during the last winter has been in stewardship.

The Midweek Service a School of Missions

Now and then a church reports progress beyond this kind of arrangement. It has turned its midweek service into a school of missions. The meeting is not limited to adults, but there is conducted at the same time a school for children. They are taken care of by the Sunday school workers, who find this arrangement a great help to the regular work. This church is not far away from a plan for a second hour for religious education every week.

The Second Presbyterian Church of Rahway, New Jersey, went still farther. It had a church school on the midweek evening. Following the short devotional service four classes are conducted. The first is a teacher training class; the second, a class in Christian Endeavor efficiency for the people of that society; the third is a study in church finances for the men of the church; and fourth, there is a course in Christianity and world problems. Here we have a practical educational system.

Correlation with Educational Activities

The next step which, so far as I know, is still to be taken, is the granting of authority for the midweek service to the parties responsible for the religious education in the church. In other words this should not be a system in itself but should be correlated with other educational activities of the society. There can be little question but that it would be a great asset to the average church school.

The four subjects taught may not meet the approval of every worker, but they are suggestive of the possibilities of such a plan. Most people are agreed that the opportunity should be utilized for a class in missionary work which finds little time for expression in the Sunday services. But any controversy on this point is beside the question.

A SCHOOL OF STEWARDSHIP

Rev. George G. Dowey, while executive secretary of the Immanuel Presbyterian Church, Los Angeles, inaugurated a school of stewardship in the form of a court which met on Wednesday evenings. The pastor acted as the judge and twelve men were empaneled each night to serve as jurors. The congregation was divided into two groups; the first consisted of those whose names began with letters A to K, and the second those whose names began with letters L to Z. These represented the two sides of the controversy.

The decision was based each night upon the following points.

1. Purchase of books.
2. Lesson studied.

3. Original poem.
4. Three-minute speech.
5. Star witnesses produced.
6. Pertinent Bible verses quoted.
7. Questions and answers.

In explanation of these points of merit: The judge would call the court to order (this was preceded by a brief devotional service conducted by the assistant pastor) and read off the names of the twelve to serve on the jury. To some of these, one or the other of the "attorneys" would object on grounds that would get a laugh out of the court room, and the judge would have to rap for order. This humorous phase was not overdone. The jury, men and women, would occupy a segregated section of seats up front beside the "bench." The "clerk" sat at a table between the jury and the "bench."

The judge would then ask for a show of books, and the clerk and jury would vote which side, A to K or L to Z, possessed the larger number of books. This counted so many points.

Then he asked "How many studied the lesson?" And so many points were given to each side. Then an original poem from each side was called for, and a three-minute speech, and star witnesses on the personal practice of stewardship and tithing. Points were given for the best of these things on each side. Each "attorney" would appoint, from week to week, certain of his "clients" to write the poem, make the speech or appear as a witness.

Much fun but a great lot of inspiration was imparted by the "attorneys" cross questioning the witnesses. They would ask such questions as: Are you a church member? Are you a Christian, too? Do you believe the Bible? Do you attend church regu-

larly? Do you believe the church should pay her bills? Do you think we should support missionaries? Do you believe in giving to the Lord only when it is convenient for you? Or only when you happen to be in church? Do you believe in pledging to the church? Do you believe in pledging so much money per quart of milk to the milkman? Are you a tither? How long have you been a tither? Has it worked a hardship on you? Does your wife suffer much from it? How long will you keep it up? Would you advise others to practice tithing? etc., etc.

This "witnessing" and good-natured cross questioning brought out some wonderful spontaneous testimonials as to the value of stewardship. Then the quoting of pertinent stewardship Bible verses was interesting and created considerable rivalry.

The major part of the time was occupied in the asking and answering of questions on the lesson. The "attorney" of one side or some of his "clients" would ask a question for the other side to answer. The sides alternated in questions and answers and were given points on clearness in asking and correctness and conciseness in answering. The "judge" would referee the questions, as to their fairness, being on the subject, etc.

At the appointed time, 8.45, the "trial" was over. Just before this each "attorney" would give a two minutes' summing up to the jury. The judge would then "charge" the jury for just a minute or less and it would retire with the court clerk (not strictly according to law) to reach a decision.

While the jury was out reaching a verdict, the committee on dramatizations would present a stew-

ardship drama. The several dramas we used with good effect are "Thanksgiving Ann," "Farming Eden," "Starting Right," and "Aunt Margaret's Tenth."

The jury then returned and read the verdict, indicating the number of points for each side.

DEVOTIONAL TOPICS FOR THE MIDWEEK SERVICE

The only valuable contribution the author can make to this question is in suggesting the use of *Pilgrim's Progress* as a suitable devotional topic. It made possible the best Wednesday night service I ever had. We used it during the second half of the year, running through the weeks of Lent.

Very little equipment is needed to prepare one for a series of studies. First, of course, the minister needs his copy of the book. He can buy a copy at any price from twenty-five cents to as many dollars. Or perhaps if he would make a search among his discarded books he would find one. Then he should have Bunyan's *Grace Abounding to the Chief of Sinners,* which is Bunyan's autobiography. This parallels in many ways the story of Christian the Pilgrim and furnishes a background for the study. A third necessity is a good life of Bunyan. That by the Rev. John Brown (who became the pastor of Bunyan's church) is very complete and illuminating. The biography by James Anthony Froude is also to be recommended. With these helps one may feel that he is ready to proceed.

The book will divide itself into its own lectures, though Bunyan did not divide his story into chapters. I find that I used the following lectures:

1. John Bunyan.
2. From the City of Destruction to the Wicket Gate.
3. Interpreter's House.
4. The Hill of Difficulty.
5. The Valley of Humiliation.
6. Companions of the Way.
7. Vanity Fair.
8. Doubting Castle.
9. The Delectable Mountains.
10. Enchanted Ground to the Celestial City.

The people were encouraged to secure copies of the book. We offered to supply them for fifty cents a copy but urged them to hunt their attics through for forgotten editions. And they found them. One of the interesting things was the variety of editions and illustrations which were produced. We also used slides once a month illustrating the book and the life of Bunyan. These were very helpful in getting across an interest in the course.

But the book itself was fascinating. One fear the writer had in the beginning was regarding Bible interpretation. Bunyan was not a modernist. We met the difficulty in the first lecture by explaining the difference between the view of Bunyan and that of the modern Bible student. It was hardly necessary, however. The story of *Pilgrim's Progress* is not built on any system of Bible interpretation but upon great spiritual principles.

There are quotations which will strike a response in the heart of any spiritual-minded man, even if they are taken from their context. Here are some I have copied from my own well-marked text:

It is a hard matter for a man to go down into the Valley of Humiliation.

A man may know like an angel and yet be no Christian.

That man that takes up religion for the world, will throw away religion for the world.

Over this stile is the way to Doubting Castle which is kept by Giant Despair.

He asked them moreover, if the shepherds did not bid them beware of the flatterer. They answered, yes, but we did not imagine that this fine spoken man had been he.

> Saints' fellowship, if it be managed well,
> Keeps them awake, and that in spite of hell.

This may suggest a line of thought for other ministers. Would it not be a splendid thing for a minister to lead his people through the great classics of the soul? Let them become acquainted with the books which have shaped life. He can study the books as he goes along, carrying the people with him. Why not introduce them to Thomas à Kempis, Richard Baxter and others? Is it not a thought worth while?

GETTING THE LAYMEN TO WORK

Rev. William H. Medlar of the Community Church, Wayzata, Wisconsin, devised a plan to get his laymen interested in the prayer meeting.

The name, "A Bible Forum on the Psalms of David," was adopted. The forum was to be in session seventeen times. The names of the members of the congregation available for leaders and helpers were written on slips of paper and placed in a box. From this were drawn seventeen names for

leaders, and six helpers for each leader, making one hundred and two helpers. For each of the seventeen meetings, we arranged a group like this:

One leader, six helpers, consisting of one experienced worker, two high-school pupils (try to get chums), three members of the congregation.

The topics were taken from the Congregational Hand Book, one for each week, and six sub-topics.

A large chart was prepared containing seventeen sections, dated for each group of leaders and helpers. There were spaces for credits for the number in attendance at each meeting. These credits were carefully noted after each meeting. The chart was placed in the vestibule of the church. Announcement was made that the two largest meetings would receive public recognition at the close of the period.

A commentary was furnished the leaders and many spoke who before this could never be induced to express themselves in meeting. The meetings were largely attended and the whole plan provoked enthusiasm.

CHAPTER 7

EVANGELISM THE YEAR AROUND

When one mentions evangelism do you intuitively think of revival services? There was a time when the two terms were synonymous. In practice we know better now. We know that evangelism is the much bigger term of the two and that a church may be distinctly evangelistic and yet never have a revival meeting. Neither will the fair-minded man attempt to minimize the results of the great revivalists of the past and present. He will reverence the memory of Wesley, Finney and Moody and acknowledge their great contribution to the Church.

But we must not narrow the term. There are many ways of having an evangelistic church. I will admit that with one exception, and that one the result of a courtesy to neighboring churches, I had never in my pastoral experience participated in revival services. Yet the churches I have served have all had an evangelistic spirit and seldom was a communion service held without the addition of members on confession of faith. Let us take some of the methods which have been successfully used and consider them for our own use.

SUNDAY SCHOOL EVANGELISM

The Sunday school is a good place to begin, for it is a field which is always fruitful—there is never

any question of results. I do not like to think of Sunday school evangelism in the term of "Decision Day." I think that term was as much to inspire the teacher to courage to ask for the decision as it was for the child to make a decision. Instead the whole curriculum should be devoted to the end of bringing the child to a knowledge of Jesus Christ. Any failure to bring the youth into full membership of the church is apt to be the fault of the teacher or the school and not of the child.

From the time that the child is recorded in the Cradle Roll the evangelistic opportunity begins. It should be consummated in the early years of adolescence when youth can make a decision. The usual Sunday school studies should be supplemented by a course which prepares the child for church membership, not alone in teaching him things about the church but in helping him to see the value of spiritual things.

The pastor's class is becoming a regular feature in many churches. The churches whose polity has provided for confirmation classes are especially well organized for this kind of evangelism. It is usually conducted by the pastor and a very definite course of instruction is used. It should last more than four weeks. From early in the fall until Easter is not too long. Sometimes the class will meet at the Sunday school hour. More often it meets at the close of school on some week day.

This type of evangelism is greatly helped if it is possible to secure the attendance of the children at the church service, especially during the service of worship. This has been successfully accomplished in two different ways. One is to have a children's sermon by the pastor in an early part of the service,

after which they are permitted to leave. A second way is to form a league for church attendance. In this league a system of recognition is used similar to the "Cross and Crown" system for Sunday school attendance. Where used it has been very effective.

The Sunday school offers a unique field for evangelism in another way. It is usually true that there are children in the Sunday school who come from non-church homes. This should form a point of approach for securing new adult members for the church. When parents send their children for religious instruction they are at least approachable. The pastor should know who these children are, where they live, and should find some means of approach to them.

Let a survey of the school be made. It will be a simple procedure. Supply each teacher with forms enough for her pupils and make her responsible to see that they are returned completed. The form need not be elaborate. This is sufficient.

WESLEY MEMORIAL CHURCH

Sunday School Records

Name ..... Age.....
Address .....
Father's name .....
Where is he employed? .....
Is pupil a member of the church? Yes or No?.....
Are parents members of any church? Yes or No?.....
What church do they attend? .....
Sunday School Class? .....
Signed.....
Teacher.

This survey can be conducted quietly and will give the pastor a working basis for a campaign of

quiet personal work which will increase his church attendance and bring many members into the church.

PERSONAL EVANGELISM

This naturally brings us to a discussion of personal evangelism as a method for the pastor. The prime requisite for personal evangelism is seen in the Sunday school survey. It gives a list of definite people to be reached. When that list is achieved the work is half done. The main difference between mass evangelism and personal evangelism is this definiteness. The one is shooting an arrow in the air; the other is shooting toward a definite mark. The one is the method of the auctioneer; the other is the method of the bond and automobile salesman.

The minister who is to do personal work must have people definitely in mind to work on. This list of names may be called, for convenience, "Prospective Membership List." It will be compiled in many ways. The Sunday school survey gives some names. Others will be secured from the various church organizations. Every society should report to the pastor names of those who are interested in the society who are not church members. Others will be secured by keeping watch for people who attend the services. When the same people are observed for several Sundays in succession they should be placed upon the list.

Every minister should have such a list of prospects. At certain times he might talk over the entire list with his official board. Let them forget money for an evening and concentrate on these names. There is a strange psychological law that works

when good men begin to concentrate in this way. I have seen my own official board astounded after the Easter ingathering when the Prospective Membership List of December is compared with the new members enrolled on Easter Sunday. It pays to take time to secure a good list of prospects and then to concentrate.

The evangelistic minister will use his entire organization for the accomplishment of his aim. He will consider every church society as a unit in his plan to reach men and women. Every social evening will offer opportunities to him and his workers. He will plan his year with the thought in mind of bringing people into his church.

THE OFFICERS' RETREAT

I place this under the chapter on Evangelism because it is that in the largest sense. If properly conducted it will lead to the evangelistic spirit in all parts of the church activities. We will take the plan of the Lake Avenue Baptist Church, Rochester, New York.

Many churches have found it valuable either during the summer or in the early fall to gather together for one or two days the church officers and heads of departments of the church work in order to set up plans for the work of the year and secure a unified understanding of the goals to be achieved. It has the further advantage of permitting a rather careful recheck of the work of the previous year and the securing of suggestions for the strengthening of the work from all those who have been most closely identified with it.

In order to draw out the frankest and most use-

ful suggestions from such people one church has found it helpful to send out ahead of time to all the leaders in the church work a questionnaire asking them frankly to state whether they have any suggestions that might be valuable in strengthening the work in the different departments of the church. Criticisms are asked for, if constructive. People are asked to note good methods in use elsewhere and report on them.

This questionnaire could well touch, at least, on some such items as the following:

The Morning Service—
- Its music.
- Its ushering.
- The conduct of worship.

The Sermons—
- What kind are most helpful?
- Any sermon that has been most helpful.
- Topics that the writer would like discussed.

The Evening Service—
- Its strength or weakness.
- Suggestions for making it more interesting.

Suggestions About Other Services.

Religious Educational Department—
- Suggestions as to grading.
- Teaching.
- Departmental work.
- Work that might be undertaken.
- Opportunities of services not yet entered upon.

Prayer Meeting—
- The type most helpful.
- How could it be strengthened?

Women's Work.

Young People's Work.

Men's Work.
Administration and Church Finance—
Point out weaknesses, things that should be changed.
Suggestions on the development of stewardship, ideas about giving, etc.

Some questionnaires like the above suggest enough to stimulate the mind of the one that answers and to remind him or her of the suggestions that have come to them during the year. It is practically all that is required. The questionnaire is sent out with the understanding that the answers may or may not be signed as the writer desires.

As a result of the answers to these questions, the above church has secured the frankest and most complete set of suggestions about its work culled from the answers from these questionnaires.

At the conference, which is usually held at some place away from the city, where those attending are not disturbed, the different sections of the church work are taken up in order. The various replies to the questionnaires bearing upon that particular suggestion are then read, plans for the new year outlined, then a general discussion with a formulation of recommendations from the conference takes place. These recommendations, after the conference, go to the department heads responsible for carrying them out, as the recommendations of the official group of the church. Such a conference has almost incomparable value in unifying a church and enabling the generally accepted plans for the year to be carried through. It further allows people who have real criticisms a chance to get them out into the open. It conserves also any real sugges-

tions people may have for improvement of the church work.

THE QUOTA PLAN

If one of the main objectives is the securing of new members, it is possible to assign to each society a definite quota of members. The Central Presbyterian Church, Buffalo, New York, has built up a large membership on the quota plan. Each society, the Sunday school, the choir, the elders, the deacons and every other group were given definite assignments. This plan has possibilities but it would be well for the pastor to check over any lists of prospects which they may create. There is always a danger that undue zeal will carry the worker into somebody else's parish. I was marveling at the results of such a system which a visitor was showing me. But my astonishment changed to a different kind of interest when he opened his notebook to show me the names on his list. Behold, among the first six was one of my own elders.

LAY WORKERS

Every pastor should have a group of lay workers whom he can call upon for special work in connection with revival services or any other service. Sometimes the official lists form such a committee. At other times it will be necessary to create it as a special organization. This will not eliminate the work of the pastor. He will use this committee for the first approaches. They will pay social visits and feel out the ground. From them he will gain the information which will make it possible for him to successfully approach prospects.

DIFFERENT TYPES OF MEETINGS—A FORTNIGHT WATCH

From Akron, Ohio, comes what the originator calls "A Fortnight Watch." This is not the old-fashioned revival meeting and yet it is a series of meetings to unify the congregation and stimulate new interest. Orris W. Haulmann, the pastor, chose for the central subject to run through all the meetings "The One Trouble and the One Cure." The first service contained the story of Gethsemane and each succeeding night a Scripture lesson was used which emphasized prayer and constancy. The main feature each night was the closing "watch."

This may be described as follows. Hanging near the ceiling, above the pulpit, was an electric message, WATCH WITH ME. In front of the pulpit was a picture, "Christ Kneeling in Gethsemane," also electrically lighted. The wiring of these was so arranged that they lighted simultaneously with the darkening of the auditorium. In the atmosphere of these messages all were asked to close their eyes in prayer, while from some hidden place would come the music of the "watch prayer," a hymn written by Harry D. Clarke of Chicago. At some time in the watch the chorus of the hymn would be sung, indicating the one sure cure for trouble.

Into my heart, into my heart,
Come into my heart, Lord Jesus,
Come in to-day, come in to stay,
Come into my heart, Lord Jesus.

FORWARD STEP WEEK

This much heralded plan comes from the First Methodist Episcopal Church of Penn Yan, New York. The newspapers called it a "Bible Marathon." Most of them missed the point that the Bible reading was merely one feature of an intensive program. For one week special services were held. The pastor, S. G. Haughton, preached and there was a choir of sixty voices. Wednesday was announced as the Bible reading day. The Old Testament was assigned to 147 readers who were to read it in their homes during the day. The New Testament was to be read in the church. The public reading began at 3 A.M. and ended at 8 P.M. There were 68 readers and each one read for fifteen minutes. At the conclusion of the reading the pastor preached on the "Lost Book." At the conclusion of the week a decision card was passed around which not alone asked for new confessions of faith but for various types of service in the church.

THE REVIVAL

While suggesting other plans we have no intention of ignoring the revival meeting. When a church decides for a revival the first question to be decided is whether or not it will have a professional evangelist. If it decides this question in the affirmative he will superinduce his own methods of organization which experience has proven to be successful. Homer Rodeheaver conducts every summer at Winona Lake a school in evangelistic methods which is attended by dozens of the profession. They go very minutely into the appeals

of the revival hour. The fact that many evangelists are not reliable should not lead one to feel that the entire method should be discredited. But any church hiring an evangelistic party would do well to go into the contract very carefully, especially in regard to financial remuneration. "I only take a freewill offering," has covered a multitude of abuses. It is far better if a definite sum will be considered for which the church will make itself responsible. Responsible evangelists are more and more recognizing the justice of this position.

But many churches will prefer that the pastor conduct the revival, possibly with the assistance of a neighboring minister. Then the local church has the added responsibility for organization. The revival must have adequate preparation. The church must be ready and people must be willing and even anxious to serve on the various committees. One of the first things to be done when the season is imminent is to find out the sentiment of the congregation. Ask the members to indicate what they will do to help the service. Send each one a letter with a blank such as one shown on page 126, asking that it be returned on the collection plate or by mail.

The results of this referendum will not alone show the sentiment but will suggest names for the important committees which will carry on the work. Among the important committees are:

Publicity committee, which will direct all advertising and see that the papers have news notes.

Music committee, which will arrange for the leader, hymn books, etc.

Transportation committee. This committee will muster the available automobiles to get the infirm and those at a distance.

MY PLACE IN THE REVIVAL[1]

I believe that we have the power and the loyalty, as well as the blessing of God and the religious force, to promote and to bring to a successful issue a Revival in the Blank Church. I believe in coöperating with my Church and I will be glad to do my best in each line of service which I have checked below.

.....Regular attendance both services.
.....Regular attendance night service.
.....Regular attendance day service.
.....Closing business during day services.
.....Boosting to at least one person per day from now till Meeting closes.
.....Inviting others.
.....Working at altar with penitents, or in after-service.
.....Asking some one to join the Church.
.....Using car to bring others to Church.
.....Praying for Revival.
.....Praying in public.
.....Praying for some one.
.....Singing in Choir or Chorus.
.....Singing in congregation.
.....Leading at least one Cottage Prayermeeting.
.....Promoting Prayermeeting in my home.
.....Helping in Prayermeeting in my home.
.....Doing every reasonable thing that I can to help the Revival be a great success.
.....Responding to every suggestion in the services that I can respond to.

Signed .....

Street .....

Date.....

THE COÖPERATIVE REVIVAL

The Church and the good people of our community united and working together to solve our problems of sin and make our Church and our community better. WE WILL WIN IN GOD'S POWER, and according to His promise. WE *CAN* DO IT—AND WE *WILL* DO IT.

[1] Adapted from "The Revival" by W. A. Tyson, Cokesbury Press.

A finance committee.

A prayer meeting committee to arrange for and conduct the cottage prayer meetings.

The ushers' committee which is one of the most important for the success of the meetings.

The personal workers' committee, perhaps the most important of all, who will work with the ministers at the altar.

The functions of these committees suggest themselves. It is sufficient here to insist that they be appointed and instructed before the meetings open. If they have been so instructed when the revival opens, everything should be ready to start. If the pastor or preacher has the spirit of the real evangelist he will get results, even in this modern day. Indeed, the evangelist method is still one of the most potent methods of religious work as is being demonstrated repeatedly in city and in country.

SECURING DECISIONS

One of the weaknesses in the revival system has been the insufficient decision. The conversion hasn't been broad enough, no matter how deep it has gone. I have before me now the annual report of an evangelistic association. It reports for a four-year period, 3,161 conversions; 5,547 reconsecrations; 467 life service pledges; 1,297 family altar pledges; 144 Christian stewardship pledges.

The evangelist and the preacher must stress the social side of Christianity. It is a disgrace that people are called converts when they assume so few obligations. The card which the convert signs should give him an opportunity to express his new belief and not alone confess it. The form used by

the Penn Yan, New York, Methodist Episcopal Church, may have too much on it but it is a step in the right direction. When I tell you that 135 signified their willingness to adopt the principles of stewardship and 253 agreed to attend prayer meeting you will see that it is worth while to suggest some method of social expression.

METHODIST EPISCOPAL CHURCH

Penn Yan, New York

A DECISION AND A FORWARD STEP

I indicate by my name and cross below some of the things I have resolved to do, God helping me.

I am not a member of the church. I now accept Christ as my personal Saviour, and will unite with the church.....

NAME .....

( ) I am a member of the church, but have not been as faithful to it, nor as active in it, as I might have been; I hereby rededicate myself to the service of Christ and the church.....

( ) I am a member of the church elsewhere and desire my membership transferred to this church.....

( ) I am willing to join the SUNDAY SCHOOL.....

( ) I am willing to join the MEN'S CLASS, or BROTHERHOOD.....

( ) I am willing to join the WOMAN'S FOREIGN MISSIONARY SOCIETY

( ) I am willing to join the WOMAN'S HOME MISSIONARY SOCIETY...

( ) I am willing to join the LADIES' AID.....

( ) I am willing to join the EPWORTH LEAGUE.....

( ) I will, when possible, attend the PRAYER MEETING AND CHURCH NIGHT .....

( ) I will erect a FAMILY ALTAR in my home and join the HEARTHSTONE LEAGUE .....

( ) I will adopt the principles of STEWARDSHIP and faithfully give my TITHE for the advancement of Christ's Kingdom.....

( ) Believing THE CHURCH represents CHRIST in the world, I will make ITS CLAIM FIRST in my LIFE.....

( ) I do take the CHRISTIAN ADVOCATE, or it comes into our home.....

( ) I am willing to take the CHRISTIAN ADVOCATE.....

( ) I WILL DEDICATE MY LIFE TO FULL TIME SERVICE AT HOME OR ABROAD.....

NAME .....

ADDRESS .....

CHURCH PREFERRED .....

AN EVANGELISTIC PROGRAM

Here in brief space is a complete program of evangelization as used by Rev. O. W. Haulmann of the Grace Reformed Church, Akron, Ohio.

First there was Preparation. Plans were carefully laid before the Consistory early in the year. A series of sermons, begun early in February, looked toward Congregational Evangelistic Activity. This series ended on Palm Sunday. Late in February, all who were willing to help were asked to remain after service. These were divided into nine geographic groups, and assigned to individual committee rooms. Here each group arranged for eight cottage prayer meetings, to be held the second and third weeks in March. Leaders also were chosen for same. In twenty minutes, 72 meetings had been arranged, as well as lists handed out of all prospectives living in the group, who were to be visited in a friendly way only. Result, 1,500 were in attendance at these cottage prayer meetings, an average of over 20, and many of the prospectives were definitely interested because our folks were interested in them. We were all closer to God and to Jesus Christ, our Saviour.

Secondly, there was Evangelization. Selected personal workers, trained in part by the pastor, followed up this work with the actual invitation. These also were divided in the same groups, with a leader. Workers reported their findings to their leader, the leader to the pastor's secretary, and she her findings, after a personal call, to the pastor. He usually found a glad welcome and a ready decision, and had time for dwelling on the responsibility of the new relation, rather than in using all his time

to get the decision. Of 158 decisions, only 7 were secured by the pastor without lay help. Of this number 151 united with the Church on Easter, and the others later.

Consummation: Assembling on Easter in the Sunday school room, the new members were divided into four groups—baptisms, confirmations, reprofessions, and letters. Each group had two ushers, previously trained for the occasion. Singing "Onward, Christian Soldiers," each group entered the auditorium to specially reserved places, a group with each stanza. With the help of ushers these were received in less than thirty minutes. For the right hand of fellowship the ushers led the groups simultaneously to the walls of the auditorium, so that the new members entirely surrounded the old. Communion followed with 1,013 present.

Conservation. A reception was held in honor of new members one week later, carried out by our Social Fellowship Committee of the Consistory. Same groups are being urged to continue their interest in the new members, inviting them to any special feature of organized activity. The Sunday school enrolls those who were not connected previously, via Increase Campaign, during May, June and July. The pastor definitely plans smaller group visitation for coming autumn and winter, wherein church attendance especially is the goal, each leader of fifty groups reporting to him regularly. Under conservation we should also mention that these new members, totaling 158, were at once canvassed for pledges for church work, pledges totaling $1,600 being realized.

Part III: Special Programs

CHAPTER 8

SPECIAL DAYS AND PROGRAMS

It is generally conceded that the practical church year, at least as far as execution is concerned, is from the fall through to the spring months. More and more there is a cessation of active church work during the summer months. There are two ways of looking at this, of course. Some lament it as a confession that the church is yielding to the devil. Others feel that more is accomplished by building the church program around the active months and that preacher, church and people profit by a period of relaxation.

An adjustment to existing circumstances need not be considered as a retreat. There has been a radical change in social customs throughout the country. The vacation habit is a general one. Automobiles have made it easy for people to get away. The number of people who own summer homes and camps has been multiplied by the hundreds in the past two decades. The church is serving a world which is different. There are churches so located that a summer program is an absolute obligation, but other churches may lighten their work during these months without feeling that they are yielding to evil. Especially is this true if they make good use of the other months of the year.

The active months give plenty of opportunity to use ingenuity and all of the minister's mental resources to keep the congregation interested and

coming. Special days have been with us for some time. They are very effective. The tendency seems to be at the present time, however, in favor of fitting the days into more comprehensive programs so that the educational value will be greater.

STARTING THE FALL WORK

In the chapter on Evangelism I have given an outline of an officers' retreat which is a very attractive way of gettings things going for the fall. This should precede the rally day so that all of the officers will have had their interest in the coming year quickened. Any rally day is much more effective if all of the church organizations are represented in it. It should be placed at a time when the men's organizations, women's organizations, young people's societies as well as the Sunday school can say, "Now is the time to begin the work for the fall."

A rally day should not consist merely of one service. It is well to have one big church service but the idea back of the plan is to have every organization ready to start. The Sunday school has practiced it for years. It means every teacher, officer and pupil ready for the year's work. It should mean the same for the other organizations. The church trustees may well coöperate and plan to have the revenue for the year brought up to date.

At a time when the community was talking and celebrating "Home-coming Day," in one of my churches we instituted a "Home-coming Day for the Church Dollar." It happened to come at a time in the fall when you would naturally see a rally of individuals for the work of the winter and a great

many dollars came home to the church and our unpaid pledges were reduced to a minimum.

THE OLD OAKEN BUCKET

A different kind of rally day, and yet one which has proven very effective, is a home-coming Sunday in the early fall. Rev. F. Jefferson Neal, of Brooklyn, has used such a day, basing his appeal upon "The Old Oaken Bucket." In his scheme invitations were sent out to every one on the church lists for the past five years. The favorite hymns of the old days were sung. A quartet sang "The Old Oaken Bucket," and there was a soprano solo, "Memories of Galilee." The organ prelude consisted of a fantasia of old-time melodies. The Scripture reading was upon the Master's talk with the woman of Samaria, while the sermon text was, "And Isaac digged again the wells they digged in the days of Abraham, his father." The treatment of the theme followed closely the ballad of Samuel Woodworth's "Scenes of Our Childhood," "The Tear of Regret," and the "Source of Exquisite Pleasure." The service of worship was followed by a fellowship service during which old friends were able to refresh their memories of past days. The meeting was concluded and climaxed by the singing of "Blest be the Tie that Binds."

THE HARVEST FESTIVAL

This service is usually held in early autumn. It is especially adaptable in rural communities, but there are instances, such as in the Hanson Place Baptist Church in Brooklyn, where in a slightly dif-

ferent way it has been successful for years. There the folks bring canned goods instead of the fruit of the field. In this plan a day is set aside for the reception of the first of the fruits. Saturday is the collection day. The men bring the gifts to the church while the ladies decorate the church for the occasion. The Sunday service is appropriate for the celebration. From Herbert Marsh, of Spirit Lake, Iowa, I have gathered two suggestive themes for the day. One is from Ruth 2: 4, "Boaz in the Barley Field," and the other, "God's Open Hand," Psalm 104: 27-30.

There seems to be a difference of opinion as to the disposition of the gifts. In some instances they are auctioned on Monday night for the benefit of the church. In others a distribution is made to the poor and needy.

A MONTH FOR FAMILY RELIGION

We are borrowing this program from Paul F. Boller of Watertown, New York, who decided that an entire month should be given to the strengthening of the religious emphasis in family life. It was not a program for the preacher but one in which every department of church activity coöperated. He took the month of September and gave to the month the theme of "Home and Family." Here are some of the features of the program.

All of the sermons were on the general theme. This included the sermons to children preached at each of the morning services.

The evening sermons' subjects were:

The Breaking of a Home (based on the story of Esau and Jacob in the home of Isaac).

The Making of a Home (based on the attitude of the father toward the prodigal son).
How to Spend Sunday in the Home.
The Home and the Church.

Each Sunday evening there was a question box conducted in the interest of the general theme for the month. These questions gave color to the service and helped to stimulate the interest. On the last Sunday night the men's brotherhood had charge and in addition to the pastor there were addresses by the superintendent of schools, and a visiting director of religious education.

A special feature was made of the Family Altar. Literature was distributed. There was a display of books of prayer and Bible stories for children. An opportunity was given the adults to sign cards pledging themselves to family worship.

During this month, all through the church, each organization made its contribution to the general program. The men's club had a speaker from the Children's Aid Society who discussed family cases. The Young Ladies' Class listened to a representative from the Home Economics Club who spoke on "Modern Home Making." One afternoon the officers and teachers of the Sunday school entertained the mothers of all the children enrolled. A capable educator spoke to them on "Religious Training in the Home."

Additional features consisted of a family visitation of the parish, an indoor picnic held in the evening. At this picnic all engaged in singing the old home songs, and there were games and recreation for all. There was a prayer for the home which was printed on the church bulletin and repeated by

all in the service. The pastor, as an additional service on his part, made a study of all of the homes in which maladjustments prevailed and sought by prayer and practical effort to restore their harmony.

This program is given in detail not so much for its repetition, though it is worthy of that, but to show the possibility of an intensive month in church work. You have noticed how every agency was co-operating. This to my mind is very necessary in any church campaign. Real leadership will see that all of the cylinders of the church are hitting. When such is the case you will do something more than merely get people to church—though that is worth-while—you will make an impression which will reach into their hearts and minds.

A program such as this requires considerable thought in advance. Not alone must the societies coöperate, but all of the resources of the building must be put to use. With some churches there is always more or less friction because of conflicts in dates for using the various parts of the building. One way to remedy this is to have each organization submit in advance its program for weeks ahead. Then the various dates can be adjusted. It might be well to have a chart hanging in some conspicuous place which would show at a glance a month ahead just how the various parts of the building have been allotted. Such a chart can be purchased at a church specialty house for a small amount and will prove very valuable.

A CHRISTMAS CAROL SERVICE

This service gives a chance for the reading of some good Christmas story such as Dickens' *Christ-*

mas Carol. It might take the place of an evening service or the usual Christmas observance.

The order of service will be as follows:

1. Organ Carol—"Joy to the World."
2. Contralto Carol—"Here We Come a Carolling."
3. Congregational Carol—"Adeste Fideles."
4. Scripture Lesson.
5. Contralto and Baritone Carol—"God Rest You, Merry Gentlemen."
6. Prayer.
7. Trio Carol—"Good King Wencelas."
8. Congregational Carol—"It Came Upon the Midnight Clear."
9. Offertory Carol—"Holy Night."
10. Baritone Carol—"We Three Kings."
11. A Christmas Story.
12. Congregational Carol—"The First Noël."
13. Illustrated Hymn.
14. Chimes Carol—"I Heard the Bells of Christmas."

Inexpensive sets of Christmas Carols can be obtained from C. C. Birchard and Company, Boston, Mass., and from the H. W. Gray Co., 159 East Forty-eighth Street, New York City, the latter edition called "Community Christmas Carols."

THE WHITE GIFT CHRISTMAS

The White Gift Christmas is not a new thing. It has been used by many churches for some years but it still makes about the best Christian Christmas we know anything about. Phœbe A. Curtis is the in-

ventor or discoverer of this Christmas service. It was in 1904 at the Methodist Episcopal Church of Painesville, Ohio, that the plan was actually set in motion. The idea is taken from an old legend called "A Legend of Cathay," and is as follows:

"This strange country is called Cathay, and the ruler thereof is one Kubla Khan, a mighty warrior, who, by reason of his strong will and trusty sword, has made himself lord of the whole land. His government is both wise and just, and is administered for rich and poor alike, without fear or favor. On the king's birthday the people observe what is called the White Feast. Then are the king and his court assembled in a great room of the palace, which is all white, the floor of marble and the walls hung with curtains of white silk. All are in white apparel and they offer unto the king white gifts to show that their love and loyalty are without stain. The rich bring to their lord pearls, carvings of ivory, white chargers and costly embroidered garments. The poor present white pigeons and handfuls of rice. Nor doth the great king regard one gift above another so long as all be white. And so do they keep the king's birthday."

This legend is usually printed on the program because it is beautiful and suggestive. The main purpose of this exercise is evangelistic in the best sense. It is an attempt to get people to give self, service and substance to their King Jesus.[1]

One of the best results of this "White Gift" program is the rounding up of new helpers in actual service for Christ and his church. A list of "Gifts of Service" is printed on the program. It consists

[1] For further particulars, see *White Gifts for the King* (Meigs Publishing Company).

of a series of opportunities or needs in the church and provides a method by which individuals may promise to take up certain lines of church work such as to sing in the choir, teach in the Sunday school, join some society in the church, try to win new members, etc. It is in reality an enlistment blank.

An opportunity is also provided for the giving of oneself to Christ. At Christmas there is a splendid chance to drive home the importance of becoming a Christian. Then the matter of giving substance has been very greatly emphasized in many places. In this enlistment blank there should be some place for a pledge to current expenses or missions or for some special object.

A WATCH NIGHT SERVICE

Perhaps the old-fashioned watch night service is going out of fashion, but there is coming in a new

5:30- 7:30—Supper 35c.
7:30- 8:00—Recess.
8:00- 8:30—Song service, snappy old-time gospel hymns.
8:30- 9:00—Literary half hour;
Reading—
Talk, "Yesterday."
Talk, "To-morrow."
(each limited to 10 min.)
9:00- 9:30—Get acquainted.
9:30-10:00—Presenting budget for year.
10:00-11:00—Missionary stereopticon lecture.
11:00-11:10—Recess.
11:10-11:25—Singing.
11:25-11:45—Sermon.
11:45-12:00—Communion service.

program, more varied and attractive. There are many possibilities in such a service. New Year's gives an opportunity for new consecrations. One

naturally takes stock and wonders what the new year will bring to him. Here are two programs from two churches differing widely in their locations and their resources.

The First Methodist Episcopal Church of Roscoe, California, used the night not alone as a service of consecration but also presented and pledged the budget for the new year.

On page 141 is the program of its services.

And this is the announcement of a Watch Night Service in the Central Methodist Episcopal Church, Detroit, Michigan:

WATCH NIGHT SERVICE PROGRAM FOR EVERYBODY

9:00 P.M.-9:50 P.M.
Fellowship Hour With Refreshments
Fourth Floor

10:00 P.M.-10:50 P.M.
Service of Prayer and Praise
CHURCH HOUSE AUDITORIUM
Mr. Walter B. Heyler

11:00 P.M.-12:00 Midnight
Watch Night Service
Bishop Theodore S. Henderson

Central Church cordially welcomes Bishop Henderson to its pulpit for the Watch Night Service Message.

A WATCH NIGHT CANDLE-LIGHTING SERVICE

This is a very appropriate service for New Year's Eve and has a symbolism which will leave a splendid impression. The entire service is based on the thought that Jesus is the light of the world, and that his followers are also the light of the world.

The program should give everybody present a chance to participate. The program briefly is somewhat as follows:

1. Hymn—"Jesus Calls Us O'er the Tumult."
2. Prayer, by Sunday school superintendent.
3. Scripture reading, by a representative of the Young People's Society.
4. Musical selection, by choir.
5. Hymn—"Peal Out the Watchword."
6. Address by pastor on "Jesus, the Light of World."

At the close of the address all the lights are turned out and a lighted candle placed on a table near the altar. Each person present has received previously a candle. Then the congregation sings, "Take my life and let it be."

At the conclusion of this hymn the pastor takes his candle and lights it from the candle on the table. As he does so he says, "As I light my candle I pledge allegiance to Jesus, the light of the world, and promise that during the next twelve months I will let my light shine for Him."

Then the Sunday school superintendent may make a pledge for himself and his staff. The president of the official board will make a similar pledge for his body. In each of these instances all concerned will stand by the spokesman and light their candles in succession and then take their places in the front of the church. After each official body has been recognized a general invitation will be given to the congregation to join in this fellowship by lighting their candles. Or this last appeal may be divided, first asking all members of the church

to join in the service and then urging any who care to give themselves to Jesus and unite with the church to join the group standing around the room.

The service may be appropriately closed by singing, "Blest be the tie that binds."

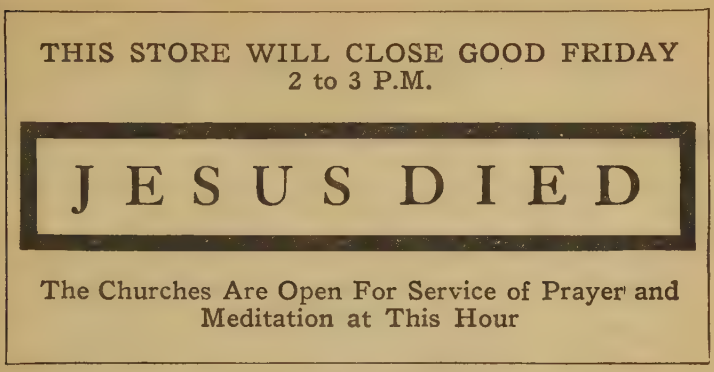
UNIVERSAL WEEK OF PRAYER

Every minister should keep in mind the Universal Week of Prayer which comes the first week in the new year. This offers an opportunity for special services and should, at least, be observed by some kind of meetings. The Federal Council of Churches of Christ in America usually sends out the programs in time for development of the themes. These are printed in most of the religious papers a month ahead of the date.

LENTEN PROGRAMS

The Lenten season means more to the Protestant churches to-day than it has sometimes in the past. I think this is a good sign. It seems to be one time of the year when all of the churches can speak in unison. As a matter of fact, in one community every business house closed from two to three o'clock on Good Friday and in the store windows a card appeared stating that the churches in the community were holding services at that hour. (See page 145.) It was the only instance in local history when all of the churches, Roman and Protestant, had spoken together.

The church may do well to have all of its services through Lent grouped around a common theme. This may apply to the Sunday and the midweek


THIS STORE WILL CLOSE GOOD FRIDAY
2 to 3 P.M.
JESUS DIED
The Churches Are Open For Service of Prayer and Meditation at This Hour

Window Card 9" x 13"

services as well. Some churches designate the mid-week services through the period as "Lenten Services." These may be devoted to some theme suitable for evangelistic appeal or spiritual growth. The church which cannot be spiritually minded during Lent will find it difficult to be so at any other time.

Here is a Lenten evangelistic program used at the First Presbyterian Church, Independence, Iowa. It includes three main divisions.

1. *A School of Evangelism*

This was used to deepen and enrich the spiritual life of the communicants of the church. It was led by the pastor. The subjects for five nights, Monday to Friday, were:

The Holy Spirit (An Analysis).
Season of the Soul (Laws of the Spirit).
The Attractive Christ (Portraiture).
Jesus, Personal Evangelist (An Example).
Personal Evangelism (Methods of Work).

2. *A Week of Special Evangelistic Services*

A visiting evangelist led these services, aided by a soloist and a chorus choir. The first night was Sunday school night.

3. *Communion Service and Reception of Members*

Rev. A. Eugene Bartlett of Pontiac, Michigan, is another man who has found that the Lenten season is the time to reach men. His plan of evangelism is one of organization and personal work rather than of meetings. His plan is to select early in the season ten picked men and women. They are asked to select nine others to coöperate with them. Then each one in the group will be asked to win one person before Easter. The slogan of the campaign is "Win One and Stand By." The organization is very simple. Many times some will win more than one. One captain won eighteen. This method has enabled him to receive 423 members within two years.

Dr. Elwood A. Rowsey of the First Westminster Church, Toledo, Ohio, builds his Lenten campaigns around the "Comrades of the Come and See." The name is derived from the answer of Philip to Nathaniel when the latter asked, "Can any good thing come out of Nazareth?" The reply was, "Come and see." There are really two fellowships in the plan, the Fellowship of John and the Fellowship of Andrew. It is so planned that there may be a friendly competition in the search for decisions. When these are organized they are sent out to invite those outside the church to "Come and See." As a result of this plan in 1925, 345 people were received into the fellowship of the church.

LENT
Pilgrim Lutheran Church
Fair and West Florissant Aves.
5
SERVICES
EACH WEEK
DURING
LENT
To take care of the large attendance.
Sundays
8:30 A. M.
10:45 A. M.
8:00 P. M.
Wednesday 8 P. M.
Thursday 8 P. M.
Pastors:
Alfred Doerffler Rudolph Prange
Come and Worship With Us
75

The renewed interest in the Lenten season has made it possible for many cities to hold special noonday meetings during Holy Week in some downtown church or theater. These services conducted by some speaker of prominence or by a succession of speakers have proven very successful. The Lutheran Church has been very active in promoting these as have also the various Church Federations in the larger cities. They may not be possible in the smaller towns but it is well to observe the season in some way or another.

THE CROSS IN LENTEN PUBLICITY

Ye know
that ye
were not
redeemed
with cor-
ruptible things as silver
and gold from your vain
conversation received by
tradition from your fathers
but with
the pre-
c i o u s
blood of
C h r i s t
a s of
a lamb
without
b l e m i s h
and with-
out spot

1 Peter 1:18.

The cross may very well appear in the church publicity during the Lenten season. Many ministers plan their cards so that the form appears. On page 147 is an attractive one from the Pilgrim Lutheran Church of St. Louis, Missouri.

A very effective cross can be made for display by the printer by a careful spacing of letters of some striking text such as one shown above.

A Blotter Announcing Holy Week Services at New Orleans, Louisiana

THE EASTER CALL

This is a carefully worked-out plan to put the laymen at work helping to build up a large class of new members for the Easter ingathering. The plan itself is flexible and so may be adapted to any type of parish. It consists of four items. The first is a four-page folder entitled "The Easter Call." This is a devotional circular for lay use and the third page contains the plan for personal solicitation in the seeking of new members. There are

lines on which will be written the names of those the individual agrees to seek. In this call there is also a form which is designed to give notice to the pastor of the church as to the result of the calls.[1] It states in brief:

I have called upon the following people inviting them to join the church.

I have found the following favorable.

.....

.....

.....

I have found the following unfavorable.

.....

.....

.....

.....
Signed

A third form is very similar to the first one. It also is called "The Easter Call." But it is an invitation to be given to the prospective members and contains arguments for joining the church with a pledge card attached. This is to be torn off and given to the person giving the invitation or to the pastor. The fourth item is a card which the pastor mails to every prospect whose name is turned in, making a follow-up invitation to that given by his lay workers.

[1] For further details of this plan, write Church World Press, 626 Huron Road, Cleveland, Ohio.

Y PERSONAL DEVOTIONAL GUIDE FOR HOLY WEEK

THE SEVEN WORDS FROM THE CROSS

onday — *"Father, forgive them; they know not what they do."* *Luke 23:24*

he love of Jesus was so great that he d pray for forgiveness toward those who ed his hands and feet to the cross. ely greater love hath no man than this.

uesday — *"To-day thou shalt be with me in paradise."* *Luke 23:43*

hese words were spoken to the criminal ging by his side. Regardless of the past this man, Jesus knew that his heart gered for God. Paradise is for those hunger and thirst after righteousness.

Wednesday—*"Woman, behold thy son. Behold thy mother."* *John 19:26-27*

n these words the apostle John was ted to Mary the mother of Jesus. Jesus nts those who shared his love to love another.

Thursday —*"My God, my God, why hast thou forsaken me."* *Matthew 27:46*

This cry is from the depths of the heart. in for the time seemed to master the rit. Such is our experience. But the rit will conquer in the end.

Friday — *"I thirst."* *John 19:28*

It is physical thirst. It is the last re- est for the body that Christ will make. ere comes a time when the things of the nporal body must yield to the demands eternity.

Saturday — *"It is finished."* *John 19:30*

His temporal life was finished. He had en true to his call. The body was weary t the heart was satisfied. What a satis- tion comes to those who are faithful to end.

Sunday — *"Father, into thy hands I commend my spirit."* *Luke 23:46*

The joy of Easter Sunday is the triumph the spirit over flesh. Hallelujah, Christ risen. And not only Christ but all those o through him find their redemption ough him.

MY EVANGELISTIC PROGRAM FOR LENT

TO share in the responsibilities and joys of the Easter season will personally see the following persons and invite them to unite with the church. I will report the result of my invitation to the pastor.

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

Signed

(Form B of THE EASTER CALL ha been specially prepared to aid in giving th invitation to those whom you visit. It wil help to make your efforts successful an furnish the prospect with a devotiona guide for Holy Week.)

Of course, this plan will work best where there is a healthy personal contact. The wise minister will see that his workers have definite prospects to approach and that their work is not duplicated. They should be encouraged to bring the prospects to the church to meet the pastor. But when used as a basis of a membership campaign, experience has shown that it is very effective.

My dear friend:

There are friends of yours who are very anxious that you should decide to unite with our Church in the Easter Class. May I add my word to theirs in urging that you give the matter very serious consideration. There is no time of the year when the Christ appeal is so strong. You really must face it and decide one way or the other. We hope that you may become one of us. May I not hear from you soon,

Sincerely,

.....
Pastor

Ministers' Follow-up Card

THREE-HOUR DEVOTIONAL SERVICE FOR GOOD FRIDAY

(The hours during which Christ hung upon the cross.)

The program for this service was arranged by the Rev. J. H. L. Trout of the Bethany English Lutheran Church, Cleveland, Ohio. In his plan seven churches coöperated, each minister speaking

on one of the "Last Words." But where that is not practicable there is still a use of these services. The twenty-five-minute periods make it easy for those who cannot attend the entire three hours to enter and leave. All addresses and prayers will have to be very carefully timed to keep the program to schedule.

PART I—Noon to 12:25 P.M.

ORGAN PRELUDE
HYMN
SCRIPTURE—The Prophecy of the Suffering Messiah, Isaiah 53
HYMN
SCRIPTURE—The Passion History, Part I
PRAYER
ADDRESS—*"Father, forgive them, for they know not what they do"*
HYMN
INTERMISSION—Silent Prayer and Meditation

PART II—12:25 to 12:50 P.M.

HYMN
SCRIPTURE—The Passion History, Part II
PRAYER
HYMN
ADDRESS—*"To-day shalt thou be with me in Paradise"*
HYMN
INTERMISSION—Silent Prayer and Meditation

PART III—12:50 to 1:15 P.M.

HYMN
SCRIPTURE—The Passion History, Part III
PRAYER
HYMN
ADDRESS—*"Behold thy son . . . Behold thy mother"*
HYMN
INTERMISSION—Silent Prayer and Meditation

PART IV—1:15 to 1:40 P.M.

HYMN
SCRIPTURE—The Passion History, Part IV
PRAYER

SOLO—"On Calvary" .....*Creswell*
ADDRESS—*"My God, my God; why hast Thou forsaken me?"*
HYMN
INTERMISSION—Silent Prayer and Meditation

PART V—1:40 to 2:05 P.M.

HYMN
SCRIPTURE—The Passion History, Part V
PRAYER
SOLO—"It Was for Me".....*Blount*
ADDRESS—*"I thirst"*
HYMN
INTERMISSION—Silent Prayer and Meditation
OFFERING (During this intermission, an offering will be received to defray the expense of the service)

PART VI—2:10 to 2:35 P.M.

HYMN
SCRIPTURE—The Passion History, Part VI
PRAYER
SOLO—"There is a Green Hill Far Away".....*Gounod*
ADDRESS—*"It is finished"*
HYMN
INTERMISSION—Silent Prayer and Meditation

PART VII—2:35 to 3:00 P.M.

HYMN
SCRIPTURE—The Passion History, Part VII
PRAYER
SOLO—"Droop, Sacred Head".....*Maunder*
ADDRESS—*"Father, into Thy hands I commend my spirit"*
HYMN
SILENT PRAYER
BENEDICTION

MOTHER'S DAY

This day is worthy of mention because of the many appeals which it can make. In some churches it will become parents' day. Others will emphasize the family unit. Others will use it to give age its

due. A family day may be good at any time. A month was given to this theme in the Delaware Street Baptist Church, Syracuse, New York, recently and a Bible given to the largest family with the highest percentage of attendance. It is a good thing to offer to print on the church calendar the names of families 100 per cent present on family day.

A musical service arranged for Mother's Day may be found in Chapter 5. That service was used at the evening hour. Here is a very complete arrangement of the morning worship, including not alone the special liturgical material but hymns suitable for the day. It was prepared by the Rev. J. Richmond Morgan and used in the First Congregational Church, Waterloo, Iowa.

Order of Service

MOTHER'S DAY

Morning Worship, 11:00 O'Clock

Organ Prelude—"Arioso" (Group of Old Melodies).....Frey

Processional Hymn 520—"Jerusalem the Golden"

The Call to Worship

(Minister):

Honor thy father and thy mother that thy day may be long in the land which the Lord thy God giveth thee.

My son, hear the instruction of thy father and forsake not the teaching of thy mother.

As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

(Unison):

Strength and dignity are her clothing, and the law of kindness is upon her tongue. Her children rise up and call her blessed; her husband also, and he praiseth her, saying: "Many daughters have done worthily, but thou excelleth them all!"

Doxology

Invocation in Unison

Mother God, as we gather to pay homage to the memory of our mothers and to give honor to all good womanhood, may we

do it with quiet hearts and reverent minds. We thank thee for those who represented thee in the distant days of our childhood, who suffered for us, toiled for us and gave us our first impressions of sacrifice and devotion. We pray that some tender memory of simpler days may be revived in this service, that our mother's God may become as real to us as it was to her, and that this service will bring to us the confidence and inspiration she always found in thy house. Through Jesus Christ our Lord. Amen.

Gloria Patri

Responsive Reading—Selection 33

Hymn (Tune St. Catherine)

1

In the dark womb where I began
My mother's life made me a man.
Through all the months of human birth
Her beauty fed my common earth.
I cannot see, nor breathe, nor stir
But through the death of some of her.

2

Down in the darkness of the grave
She cannot see the life she gave.
For all her love, she cannot tell
Whether I use it ill or well,
Nor knock at dusty doors to find
Her beauty dusty in the mind.

3

If the grave's gates would be undone,
She would not know her little son,
I am so grown. If we should meet,
She would pass by me in the street,
Unless my soul's face let her see
My sense of what she did for me.

—John Masefield.

Scripture Reading

Chorus Choir—"Savior, Like a Shepherd Lead Us".....Neidlinger

Pastoral Prayer (From "For God and the People"—Rauschenbusch)

"O God, we offer Thee praise and benediction for the sweet ministries of motherhood in human life. We bless Thee for our own dear mothers who built up our lives by theirs; who bore us in travail and loved us the more for the pain we gave; who nourished us at their breast and hushed us to sleep in the warm security of their arms. We thank Thee for their tireless love, for their voiceless prayers, for the agony with which they followed us through our sins and won us back, for the Christly power of sacrifice and redemption in mother-love. We pray

Thee to forgive us if in thoughtless selfishness we have taken their love as our due without giving the tenderness which they craved as their sole reward. And if the great treasure of a mother's life is still spared to us may we do for her feebleness what she did for ours.

"We remember before Thee all the good women who are now bearing the pain and weariness of maternity. Grant them strength of body and mind for their new tasks. Widen their vision that they may see themselves, not as the mothers of one child alone, but as the patriot women of their nation, who alone can build up the better future with fresh and purer life. Put upon the girls of our people the awe of their future calling, that they may preserve their bodies and minds in purity and strength for the holy task to which the future may summon them.

"As the protecting love of motherhood wrought blindly in the earliest upward climb of life, may it now, with open eyes and strong with Christly passion, set its tireless strength to lift humanity from the reign of brutal force and to found the larger family of men on the blessed might of love. Through Jesus Christ, our Lord, Amen."

Offertory Solo—"Old Refrain".....Fritz Kreisler

Hymn—"Home, Sweet Home".....Payne

1

'Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home;
A charm from the skies seems to hallow us there,
Which, seek thro' the world, is ne'er met with elsewhere.
Refrain*

2

I gaze on the moon as I tread the drear wild,
And feel that my mother now thinks of her child,
As she looks on that moon from our own cottage door,
Thro' the woodbine whose fragrance shall cheer me no more.
Refrain*

3

An exile from home splendor dazzles in vain;
Oh, give me my lowly thatched cottage again;
The birds singing gaily, that came at my call,
Give me them, and that peace of mind dearer than all.
Refrain*

*Home, home, sweet, sweet home,
There's no place like home,
Oh, there's no place like home.

Sermon—"THE UNIVERSAL MOTHER".....Luke 2:19
Recessional Hymn—"Mother" (tune America)

1
Mother! Most precious name,
It's evermore the same,
Earth's sweetest word!
Through ages past have flown,
No sound was ever known,
Like Mother name alone,
Or ever heard.

2
From cradle's earliest day,
She guarded all our way
With the tender care.
She shared our every woe,
Each cherished hope did know.
Heard every whisper low,
Of childish prayer.

3
Through many hours of night,
When tears bedimmed her sight.
Our pain she soothed;
Ne'er gave self a thought;
Ever for us she wrought;
With love most tireless sought,
All pains to soothe.

4
Our Mother's God to thee,
In deep humility,
We lift our prayer;
E'er keep those we love best
Through every trial and test,
Give them Thy sweetest rest
Safe in Thy care.

—From the Bulletin, Tulpehocken Trinity Reformed Church.
Benediction
Postlude—"Temple March".....Vincent

THE HAPPY MONTH OF JUNE

According to Bernard C. Clausen, June is a great month for church work. He calls it a *Reunion Month* for his Syracuse church. The first Sunday in the month is the reunion for new members. An invitation is sent out to all who have joined the church under his pastorate and they sit by classes according to the year of their decision. The service each year is somewhat similar in that the same hymns are used, the same sermon preached and the same Scripture read. After the service is over a photograph is taken of the new members for the pastorate.

The second Sunday is the children's reunion and it coincides with Children's Day. The entire service is turned over to the youngsters. The choir is a specially trained chorus of children; a boy presides, children announce the hymns, they offer the prayer, receive the offering, take care of the ushering, pre-

sent features of their own, join in a Scriptural pageant under the direction of the Sunday school superintendent. The pastor takes but a few minutes for his sermon. The Sunday school for the day is omitted, so if the service runs over the hour no apology is made.

The third reunion for the month is the Wedding Bells reunion. For this are summoned all of the couples married during the pastorate. They are given a special section of the auditorium, to their babies there is extended the courtesy of the nursery. In the nursery a prize may be offered to the best baby boy and best baby girl. The sermon, of course, deals with the principles of the Christian home.

The fourth reunion is the one of Silver Threads. All Christians over seventy are invited to this. A fleet of automobiles is commandeered to provide the transportation, easy chairs are placed just before the pulpit, a sermon on the beauty of Christian age is preached and the usual reunion picture is taken at the close of the service. Dr. Clausen believes that the pictures of these occasions are among the delightful experiences of the members. The displaying of them in corridor and lounging rooms is sure to awaken sweet memories which endear the relationship with the church.

SUMMER PROGRAMS

When we leave June and pass into the summer months material for successful programs is not plentiful. The majority of churches run very light during the summer months. Some close up entirely. Long vacations are both a blessing and a curse to ministers. Many reason that it is just as well to

let things remain very quiet so that the congregation will have a rest, as well as the minister, and feel strong for the next season's work.

Other churches do not reason this way and they plan a program of offensive for the warm months. One of the best and most effective ways of working is through the Daily Vacation Bible School.

Daily Vacation Bible School

This school probably belongs under the church or Sunday school but in reality it requires the co-operation of everybody to make it a success. It is an attempt to bring the children in from the streets, provide them with recreation, hand work of various kinds and Bible instruction. Its great success lies in the fact that its appeal is broader than the local church and children from outside are attracted to it. The school requires the services of trained teachers and for that reason there must be a budget to cover it. The total cost may run from a few dollars into the thousands. The First Lutheran Church at Dayton, Ohio, allows a budget of $2,500 for the Daily Vacation Bible School and pays the teachers more than the average paid public-school teachers. The school is graded and given work from the kindergarten up to the high-school ages.

The school usually lasts from 8.30 to 11.30 A.M. The term may be two weeks, three weeks or even longer. The order of the daily program is divided like this (this is merely suggestive). Other schools might prefer a different program.

Kindergarten.

8.30 Prayer. Good morning songs.

9.00 Rest Period.
9.45 Marching Period.
10.10 Recess.
10.30 Dramatization of Bible Stories.
11.00 Dismissal Exercises and Closing Prayer.

For the Grades.
8.30 Prayer and Bible Study.
9.30 Memory Work.
9.45 Recreation.
9.55 Assembly with a Devotional Period and Study of Hymns.
10.35 Mission Study or Handwork.
11.30 Dismissal.

High School Age.
This age is usually limited to one hour's instruction in the Bible or missionary work.

The International Handbook of Vacation Bible and Church Schools makes the following suggestion as to schedule:

Essential Elements of the Daily Program

Time schedules for the various departments of a graded Vacation School may be found in the denominational Handbooks and books on organization. A definite schedule moving harmoniously from one feature to another is the essential basis of any successful school. The usual order is:

Preliminary inspirational service for teachers.
Assembly of the children, marching in to music.

Worship Service.
Brief missionary incident and offering.
Music Instruction period.
Instruction Period, including:
  Bible stories.
  Bible memory work.
  Verse Finding Contests.
Teaching through expressional activities:
  Seasonal or Department projects.
  Dramatization of Bible stories and hymns.
  Handwork, properly motivated.
Closing Exercises:
  Character or habit story.
  Salute and pledge to the National and Christian Flags.
  Recessional March.

Out-of-door Services

With other churches the summer program has taken the shape of outdoor services. Sometimes the church has a lawn on which the people may be seated. In many towns churches have united for Sunday evenings holding services in the park. Madison Avenue Presbyterian Church in New York has a roof garden where an afternoon service is held in the warm months. Marble Collegiate Church in the same city has an outdoor pulpit with a service daily during the summer at 12.30. In these services wind musical instruments are very effective as a call to worship and to aid with the hymns.

ADVERTISING THE SUMMER SERVICES

Other churches have not facilities for these services. But there still remains the possibility of advertising the services or the speakers, if they be visitors, so as to play up the program. Instead of assuming that the services will drop off materially during the warm months assume that the attractions will bring more people. Don't expect the people to say good-by to the church when you do. Instead say something like this by good announcements.

> Don't Miss
> **THE DISTINGUISHED PREACHERS**
> at the
> WALDEN PRESBYTERIAN CHURCH
> Sunday mornings in August
>
> An unusual chance to hear some of the great men of the church.

LET THE AUTOMOBILE HELP

And finally there is an invitation idea which may be worth a great deal to you. It is a plan for putting the automobiles at work to build the congregations in warm weather. It comes from the Centerville Methodist Episcopal Church, West Warwick, Rhode Island. (See page 164.)

A proper organization of the automobile strength will make it possible to take gospel services to outlying districts on Sunday evenings. It will also make possible an exchange of congregations. The exchange of ministers has been more or less com-

CERTIFICATE OF MEMBERSHIP

THIS CERTIFIES THAT.....
becomes a member of the A. B. C. AUTOMOBILE CLUB by paying the initiatory fee of one car full of folks. Said fee payable at the House of Friendliness, Sunday evening, at 7.30 o'clock.

Good and regular standing will be maintained by weekly payment of dues equal to the initiatory fee.

West Warwick, R. I.
....., 192..

.....
Chauffeur.

mon. Why not enlist the automobiles and decide to have the entire congregation visit some church in a neighboring city on a certain Sunday night? The church visited will probably gladly reciprocate.

CHAPTER 9

YOUNG PEOPLE'S WORK

It is still difficult to place the responsibility for the young people's work of the church. There is unquestionably a tendency to leave it to the supervision of the Sunday school. As such it belonged in the province of religious education. But such supervision has not always solved the problem by any means. Granting the need of the educational method, we may still question if that is sufficient. Many times the school organization has not provided the expressional activity which is necessary to sustain a healthy organization.

The conventional type of young people's organization has its weakness at the other side. It provides for the expressional side but is weak in its educational method. Some churches have tried to combine the two. Others frankly use both for the advantage to be gained by both methods. Others try to have organized classes to furnish the expressional work. The observation of the writer is that, while our educational instruction is of a higher kind than ever before, our present system of organized classes is not producing the consecrated church workers that the Christian Endeavors and Epworth Leagues of a generation ago did.

We are interested here, primarily, not in either of these two methods but in the plans used by ministers to keep the youth of the church in touch with the services of worship and working them into the active organization. It has been unfortunate that

there has been a distinction between the "church" and the Sunday school. The service of worship and the school sessions are but rightly expressions of the same organization.

THE THREE-PERIOD SESSION

Dr. A. W. Beaven of the Lake Avenue Baptist Church, Rochester, New York, has worked out a three-period session plan which tends to tie the youth up with the church and the adult with the Sunday school. I will let him tell about his plan, which is of interest to all churches seeking more time for educational purposes.

We extend the instruction period which we have with the children on Sunday until it gives us the additional hour for religious instruction which we would get on week days. It had added advantages, too: First, that it was offered to all our children instead of simply to those who were near the school; second, we could offer it to them without their making a separate trip to the church with the necessary expense of transportation; third, we did not have to heat the church an additional time; fourth, we used our present force of teachers. The essence of the plan is as follows:

We plan to begin our religious educational program at the same time that our church service begins, at 10:30 in the morning. The children are asked to come and sit with their parents. The worship part of our religious training which, for the children, used to be given in the opening exercises of the school, is now given in the first part of the church service from 10:30 to 11:15 in the church auditorium. This simply means that the worship

period of the ordinary morning service had such changes made in it as would make it of interest to the children. At 11:15 a recessional is held at which time the children of fourteen years of age and under march out and go to their various departments, where they are met by their instructors and a lesson course of forty-five minutes in length given them. Those over fourteen remain for the sermon. When the church congregation is dismissed at twelve, these groups dismiss for ten minutes; then the children, and adults as well, go into the third period, from 12:00 to 1:00. This enables us to offer our children ninety minutes of instruction on Sunday where they had thirty minutes before, and gives them forty-five minutes for their worship period in the best environment we have to offer, as over against the twenty minutes of "opening exercises" on the previous plan, which for the most part had but a secondary worship value.

It is quite the rule to-day to preach a sermon to children during the early part of the church service. There are churches which go further than this, maintaining a junior church for children. The junior church is an organization for worship conducted as far as possible by the children themselves. Its organization parallels the senior organization and the thought is that they are training for future church service. In many places it is held at the same hour as the public worship, one of the pastors preaching the sermon. Other churches have the children meet in the regular service, leaving after the sermon to children. Then they go to their own service, which consists of hymns and devotions with possibly some short talks by the children themselves.

The order of service will depend largely upon the denominational affiliation. This order is that of the Calvary Methodist Episcopal Church, Johnstown, Pennsylvania. This is evidently conducted without a minister.

JUNIOR CHURCH SERVICE 11:00 O'CLOCK

Prelude, "Sonatina" .....Kuhlau
Intercessory (Congregation Standing)—
"Break Thou the Bread of Life, dear Lord, to me,
As Thou didst break the loaves beside the sea.
Beyond the sacred page, I seek Thee, Lord;
My spirit pants for Thee, O living Word."
Invitation to Worship—
The Lord is in His Holy Temple. Let all the earth keep silence before Him.
Response by Congregation—
O come, let us worship and bow down; let us kneel before the Lord our Maker; for He is our God, and we are the people of His pasture and the sheep of His hand.
Prayer—
"Almighty God, unto Whom all hearts are open, all desires known, and from Whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit that we may perfectly love Thee and worthily magnify Thy Holy Name, through Jesus Christ our Lord. Amen."
"Praise God, from Whom All Blessings Flow."
Hymn, 249.
The Apostles' Creed.
Prayer, Concluding with the Lord's Prayer.
Solo, "My Precious Bible".....Jackson
Piano Solo, "Humoresque".....Dvorák
The Psalter, Page 4.
The Gloria Patria.
Offertory, "Rest Thee".....Kennedy
Hymn, 202.
Lesson, "Archibald Forder."
Hymn, 122.
Benediction, "The Lord Bless Thee and Keep Thee."
Postlude.

Piano
Violins

ORGANIZATIONS FOR YOUTH

The Boy Scouts have captured many churches. With a strong central control the organization has spread until it has its troops in most communities. It is a splendid organization and is adapted to church coöperation. Where possible, if the various patrols can be identical with Sunday school classes and the troop with a department in the school, the coördination will be quite complete.

Other plans provide for ritualistic and symbolic organization. Such is the order of "The Knights of King Arthur," founded by William B. Forbush, and now has its headquarters at Media, Pennsylvania. This is an order based on the story of the Knights of the Round Table wherein the candidates pass through the various degrees from kitchen knave to knight, with an appropriate service for each degree. The various members assume each a name of some legendary knight and are taught to emulate those virtues peculiar to knighthood, such as chivalry, honesty, help for the unfortunate, etc.

Another secret order which has as a feature that it includes both young men and young women is known as the "Comrades of the Way." The name is chosen from the use of "The Way" in the New Testament in referring to the Christian way of life. It has its origin in Needham, Massachusetts, and was first used by the Rev. Harry W. Kimball of that place. The various stages of the degrees symbolize the steps of growth in Christian character. The plan can be illustrated by these sections from the constitution.[1]

[1] Further information can be secured from the founder, Harry W. Kimball, Needham, Massachusetts.

Article I

The name of this organization shall be The ..... Chapter Number .... of the state of ....., being a chartered Chapter of The Comrades of The Way.

Article II

The purpose of this Chapter is to band together the young men and young women of the ..... of ..... for fellowship, for inspiration, for instruction, and for service. The Order to which this Chapter belongs is a mystical comradeship who are traveling with the Master Jesus, striving to learn His way of life.

Article III

Any young man or woman fourteen years of age or over shall be eligible for membership who is willing to sign the following:

My Desire and My Purpose
To do the Right,
To seek the Light,
To climb the Height,
With all my Might.
For truth to Fight,
To help man's Plight,
As in God's Sight.

Article IV

Each person admitted to membership in the Comrades of The Way shall receive the Admission Step of the Order, and before receiving this step shall have learned by heart the following:

My Desire and My Purpose.
The Doxology of the Order.
The Consecration Hymn of the Order.
The Marching Hymn of the Order.

Article V

There shall be an Inner Circle of the Comrades of The Way to which all Comrades who have received the following three Steps shall be eligible:

The Courage Step.
The Loyalty Step.
The Service Step.

Article VI

There shall be an Inmost Circle of the Comrades of The Way to which all Comrades who have been admitted to the Inner Circle shall be eligible when they have taken the following Steps:

The Step of Faith.
The Step of Good Will.

The Steps of Faith and Good Will shall be taken during the Assembly of the District Chapter, and under direction of the Comrades of the Inmost Circle. (See further instructions in the Constitution of the District Chapter of the Comrades of The Way.)

Article VII

Men and women of adult age, or Comrades who have taken the Steps to the Inmost Circle, shall be invited to unite with the Companions of Jesus, whose purpose is to bear the Cross in Service with Jesus Christ, and to give comfort to His Church, and to aid in the growth and development of Comrades of The Way.

EQUIPMENT FOR WORK

Sometimes we think that a church must have every kind of social equipment to draw young people to it. This is not true. Many churches which have built parish houses, equipped with gymnasia and other features, have found that these alone are not sufficient. Other churches lacking these facilities

have youth thronging the doors. The successful policy seems to be the one that interests the youth in doing something for the church and for society and not merely in amusing himself. It is true that many young people cannot be reached in a program of this nature but the church must consistently feel that its mission is to appeal to those who seek the most worth-while things.

SUNDAY EVENING TEA

The Sunday evening tea has become very popular in many churches. Here is a simple plan as it is effectively worked. The social hour for the tea is from 5:30 to 6:30 o'clock. Each week some church official, with his wife, is selected to serve as host to the young people. The term is not an exact one for more often the official visitor is a guest while the young people act as hosts. The hour is spent in singing, in informal games suitable for a quiet Sunday evening and in an opportunity for those present to get acquainted. Light refreshments are served. If the church has a cozy home-like room, the meeting should be held there by all means. Following this social hour there comes the usual devotional service to which all are invited and to which most will stay. The devotional meeting gains rather than loses by this method as all the members will be there on time.

YOUNG PEOPLE'S NIGHT

This idea is a little more elaborate than the Sunday evening tea. It consists in turning the entire evening service over to some young people's organization. They arrange the program, announce the

hymns, read the Scripture, make the prayer and take charge of all of the details of the service. It is not required that the sermon be given by the youths but they arrange to have a speaker who will have a suitable topic. John R. Scotford, of Cleveland, thus describes his experience with this form of service.

"Several times the young people have done all the speaking themselves. A very lively debate on Sabbath observance was the first of our ventures in this line, and proved most successful. On another evening the young people discussed what they wanted of the church. Some of the ideas advanced were rather wild, but it seemed well to let them get it all out of their systems; and the fact that they were encouraged to stand in the pulpit and criticize the church, refuted some of the things which were said. College Night proved a most profitable venture. Two of the young people told why they wanted to go to college. Two of the young people of the church who were attending local schools told how it felt to be a freshman. In conclusion, a man and a woman from the congregation told what college had done for them. Such an evening's discussion was thought-provoking, both to the young people and to their parents.

"On other occasions the young people from outside the church have been featured. The most successful single occasion was the visit of a deputation of four young men from Oberlin College. The boys came in the morning and stayed all day, speaking and teaching in Sunday school, singing and giving the children's talk at the morning service, eating dinner, and walking with the girls in the afternoon, speaking at Christian Endeavor, and then conduct-

ing the evening service. The speaker was a Chinese student who had only been in the country six months. Needless to say, this constituted a day which the young people will never forget. On another occasion, the departure of one of the girls for summer service with the Sunday School Extension Society was made the basis of a most profitable evening. On a third occasion the Cleveland Congregational Pageant Players, an organization of the young people of several of the churches, presented the religious drama, *The Rock*. Of all the programs presented, this was probably the most deeply religious. In the future it is hoped that groups of young people from other churches can come and take the entire service.

"On two occasions ministers have spoken, but on unusual themes. One evening the pastor of the colored church and his young people were invited to be our guests. The young people provided some very unusual music, and the minister gave us some lessons in 'Thinking Black.' The attendance was good, and the criticism less than might be expected. On another occasion a returned missionary from China spoke, showing both pictures and curios. As the school was working on a project in China, this fitted into the scheme of things.

"The general custom has been to follow the service with a social hour. The purpose is to increase mutual acquaintance, especially among the young people. In a number of instances young people of other churches have been invited as guests for the evening. Any one working with young people knows that one of their great desires is to enlarge their acquaintance, and that a new friend from the other end of town is worth much more than an old

one who lives around the corner. Interchurch fellowship may be a means of meeting a very real need of the young folks. A social following a church service enjoys certain marked advantages. It begins with everybody there and in a common mood. It need not last long. It comes at a time when no one is in a hurry.

"In this particular church the social is held downstairs. All the young people and about half of the older folk can be counted on to stay. The program is very simple. There is a 'mixer' to begin with, some sort of a guessing contest, and possibly one game. Then light refreshments are served—usually cocoa and cake or cookies. In warm weather it may be nothing more than lemonade and wafers. Then if any musical talent is available, it is called upon. The evening closes with the people standing about the piano singing a few hymns, closing with 'Blest be the tie that binds' and a brief prayer. It is better to end in this fashion than to let the meeting gradually break up."

OTHER PLANS OF SERVICE

Plans of social service always appeal to young people. They may well have a part in the program of activities. One group is reported to hold religious services in the district jail. Another group finds a service in providing the music for the religious service at the county home. There are downtown missions which are always glad for the help of these young people. A different kind of service is one where the young people's organization invites the children of some orphanage for a party, providing them with a good time.

DRAMATICS

Dramatization is a thing which always appeals to youth. It is a laudable appeal and may well be made a regular part of the work of any society. Every church is constantly meeting in social gatherings when a dramatic sketch would add to the pleasure. What could be nicer than to have a group of young people working on a play to be given at such a gathering? Part of the work should be Biblical or missionary and then it would be suitable for the Sunday evening service. Why not give the society a chance to put on a Biblical drama one Sunday night a month, or at least to preface the sermon with one.

THE CHURCH PROCTORSHIP

This is an idea which originated with the Morningside Presbyterian Church, New York City, and has for its purpose the bringing of eligible young men into a closer relationship with the church than otherwise might be possible. The plan is distinct from that usually sought through a class or a club, though it includes both a class and a club. There is a training class which the candidate attends for two years before he becomes eligible for the "Proctor's Association," which is a young men's club. This club furnishes the enthusiasm of group organization. Through it the young men come in contact with the strong laymen of the church. Each year the association elects its own president and the following year he automatically becomes a church proctor.

The Installation of the Proctor

The proctor is installed at a church service arranged for the occasion. At this service the proctor must deliver from the pulpit a paper which he has prepared.

He must take the oath of office given to him by his minister or other person in authority.

He shall be charged by a visiting minister.

He shall receive a robe of office which is to be worn when he is on pulpit duty.

The form of administering the oath of office, as used at the Morningside Church, is as follows:

(The proctor-elect will come forward, taking his place before the pulpit, whereupon the minister shall say.)

Mr. ——, having met the prescribed conditions, and having been duly chosen the proctor of the Morningside Church, and having signified your willingness to accept this office, I now require you to answer the following questions which constitute your oath of office:

Do you accept for yourself the duties of proctor of this church as outlined in the rules relating to this office?

Do you promise to perform these duties cheerfully, faithfully, conscientiously, in so far as ability in you lies?

Do you promise to try in your personal life to set an example of Christian living for the young people of this church?

Do you promise to study to find more effective means of enlisting, winning, and training the young people of this community for the Kingdom of God?

Do you promise to pray constantly that God

through his spirit may lead this church in all its work?

(Turning to the Congregation.)

Do you promise your full loyalty to this young man as he assumes the duties of church proctor for the coming year? Will you signify your willingness by raising your right hands?

In the name of the Lord Jesus Christ, and by the authority committed to me in His church, I hereby declare you duly set apart to the office of proctor.

May the blessing of God attend you in this work you undertake for him and his church.

I give you now the right hand of fellowship to take part with me in this sacred work. The Lord bless you.

In the name of this church I present you with this robe as a badge and insignia of your office. May you honor it with faithful Christian service. May it, with the office it represents, bring joy, confidence and peace to you. Amen.

The proctor then virtually becomes the pastor's assistant. Here is a list of his duties.

The Duties of the Proctor

He will offer his services cheerfully.

He will, in so far as he is able, perform any service related to his church, to which his minister assigns him.

He will always be alert in his church, seeking to discover ways wherein he can be helpful in any part of the work or worship of the church.

He will usher, in the absence of the regular usher.

He will escort any visiting minister or speaker to the pulpit.

He will preside at any public service in the minister's absence, if so requested by the minister.

He will arrive at the church in time to see that everything is properly arranged for the service,—that the hymns and psalter selections are properly posted, and that the Bibles, hymn-books, and chairs are in their places.

He will accompany the minister into the pulpit, and act as his assistant in the services of worship, taking such parts as may be assigned to him, as the announcement of hymns, the weekly announcements, the leading of the responsive reading, or the reception of the offering.

He is the minister's personal representative and assistant in the life of the church. He will watch for chances to relieve the minister of minor problems and details.

He is to be always at the command of the minister. No one in the church is to enlist the services of the proctor without the consent of the minister.

This is sufficient to show the type of character the plan is producing. It is one with a specialized appeal—an appeal which will call forth the best, the young men who want to be counted in the real service of the church. Such a plan will unquestionably turn men toward the ministry or make them into strong laymen who will know the details of parish administration.

THE GENEVA COLLEGE

This is the plan used by Dr. John Calvin Leonard in the J. Addison Henry Memorial Church, Philadelphia, Pennsylvania.

The young people are organized into a college

known as "Geneva College," with the pastor as president, and one of the elders, a young man who is interested in young people's work, as dean. The college has also a registrar and a treasurer. A staff of instructors is also used. On each Sabbath evening at 6:45 P.M. preceding the evening service, the entire college membership meets in the college assembly hall, or chapel of the church, entering through the front door of the church, where the students take part in fifteen minutes of lively Christian songs, with the orchestra assisting; then each class goes to its individual class-room, where instruction is given in the catechism, personal work, church history, missions, teachers' training, and Christian Endeavor work, according to rank in college.

The freshman class includes students from seven to ten years of age, and receives instruction in catechism and Bible doctrine. This class has a Delta Phi fraternity. The sophomore class includes students from ten to fourteen years, and is taught church history and biography of the Church fathers, using Dr. Latham's book, *The Way of Life*. This class has a Sigma Xi fraternity. The juniors' age is from fifteen to eighteen years of age, who as seniors receive instruction from eighteen years up, and their field is teacher's training and Christian Endeavor work. The seniors have a Theta Upsilon fraternity.

This method of work, by using interclass games and contests, creates a spirit that encompasses all the young people of the community.

YOUNG MARRIED PEOPLE

If there is any one time when the church should be close to the young people it is when they are contemplating marriage, or after they have been married. The Christian home is the bulwark of our civilization and the church and minister who can keep the right ideals of marriage before the young are rendering a tremendous service to the nation. There has never been a time when a minister need consider, with trembling, each application for marriage more than at the present day. In my own experience as pastor of a church in an industrial community, one of the sad features was the many marriages entered into which were economic if not social failures. A minister will many times find it worth while to preach sermons on the opportunities of homemaking and the responsibilities of marriage. Dr. A. W. Beaven has done this for years. He gives me a list of topics he has recently used, which may be of interest to other ministers. These sermons are given at the evening service and the meeting is opened for questions. He calls them his "Fireside Sermons."

"Your Friends: Assets or Liabilities."

"The Romance of Youth."

"The High Cost of Courting."

"What Has a Girl the Right to Expect in Her Fiancé?"

"Our Chance to Change the Future."

"Orange Blossoms or Lemons."

"Will She Be 'Better or Worse'?"

"The Threshold of the Home."

"On How Much Can We Marry?"

"With All My Worldly Goods I Thee Endow."

"If God Planned Your Home."
"The Price of Home Happiness."
"The Call of Childhood."

As a rule I believe that psychoanalysis is a dangerous thing for ministers to deal with. But there may be an exception when dealing with the marriage problem. Ministers need to have a basic idea of the sex impulses and the mental, physical and social reactions in connection with them. Some ministers discuss the matter frankly with couples appearing before them for marriage. Others take the less personal but probably just as effective way of presenting each couple with a good sensible book dealing with the question. Two books have been recently recommended for this purpose. The one is *Men, Women and God* by A. Herbert Gray, and the other, *Sex and Common Sense* by Maude Royen.

It is always a fine thing if there can be a Sunday school class for the young married people. The church has an obligation to keep them together socially with those of Christian ideals. The breakdown of the community plays havoc with established social customs and many a marriage which starts out with good prospects is broken because old contacts are lost and new ones are of the wrong kind. It is well to remember that in the early years of married life the problems are peculiar to the experience and require a distinct ministration.

REACHING COLLEGE YOUTH

The church naturally follows its young people to the various colleges and universities. The wise pastor will keep a personal contact and see that letters from him reach these young people. In addi-

tion, to call the attention of the church to the relation with the students some churches publish a student register. In this each student is listed, together with the institution which he is attending. It gives the church information about its young people and gives the young people information about one another.

The pastor also should write to a minister in the college town giving him information about the student. If there is a student-pastor the information should go to him. The student pastor is an established part of modern church work and he should have the support of every pastor who is interested in his young people.

The First Baptist Church of Syracuse, which is located near Syracuse University, maintains a student church. In this organization the student body

This is to certify that.....
is a member of.....church
of.....and now resides in Rochester attending.....that without removing h....
membership from this home church we affectionately recommend h.... to the Lake Avenue Baptist Church of Rochester to sustain student membership with that church; such relationship to terminate at the close of h.... attendance at h.... school or college in Rochester.

.....
Date..... Pastor.

elects its own deacons, officers, and has its own communion service. Another method used by a great many churches is the institution of student membership which makes possible membership, temporarily, in a church near the school during the period of

school work. This does not remove his membership from his home church and terminates automatically when he finishes his course in school. The filling out of the following form by the pastor of the home church constitutes sufficient basis for taking a student into this temporary relationship:

This conserves all the old ties to his home church and yet gives him a temporary relationship.

KEEPING IN TOUCH WITH THE GRADUATES

The pastor of a large church told me some time ago that he always sent a letter of congratulation to each person in his congregation graduating from the grammar school, high school or any other institution of learning. This ran at times into nearly a hundred letters a season, but he felt it was worth the effort. He tabulated them by schools, made note of the commencement dates and had his letters reach them the day before. This thoughtfulness is well worth while.

CHAPTER 10

KEEPING THE MEN INTERESTED

RELIGION seems to come naturally to women and children, but it is difficult to keep the men interested. The psychoanalyst will probably tell you just why this is so. I cannot. But I do know, as do most of the readers, that this is a pretty safe rule to go by—"Get the men to church and the wives and children will come with them." Women's organizations in our churches had developed to efficiency before any serious effort was made to organize the men. In explaining to one of my friends that I was gathering material for this chapter, he offered the explanation that it wasn't worth while because any one who went to the effort to organize his men was merely seeking trouble for himself.

But there is plenty of evidence that other churches are utilizing this great power for church service and finding it very effective. These churches have men in the congregations, have organizations in which men may work, and are developing that peculiar strength and virile morale which we associate with the masculine sex. The organized men's work of the churches could mostly be classified under one of two heads, viz., organized Bible classes and Men's Clubs, or Brotherhoods as they are called by one denomination.

BIBLE CLASSES

Bible classes may fall under three distinct heads. First there is the small group class which meets to

seriously study the Bible, with a competent leader, but with all feeling free to take part. Unfortunately this is the type of class we know the least about, though it may be the most numerous and the writer is of the opinion that it is also the most worth while. There is a virtue to the lecture class, of course, and when classes number into the hundreds the lecture method is the only possible way. But there is need of classes giving the free opportunity for questions and a chance for each member to express himself.

One of the sad things of our present-day life is that the right to address the public is so limited. Too many people are listeners. They listen from a pew; they listen at the luncheon; they listen at the lodge; they listen at a citizens' meeting. Resolutions for them to listen to are brought in by specialists. The average man needs the opportunity to sit down with his neighbor and talk things through. This is specially true in regard to the Bible. There is no Bible teacher I know of who is competent to shape the thoughts of his fellow citizens. There is a need to-day for the good old-fashioned Bible class when men sat down as brothers and thought and talked things through.

We know more about the discussion classes or forums which attempt to do this on a broader scale. They deal not alone with the Bible but with social questions of the day. The Pilgrim Press announces a number of useful guides for these discussion classes. Among the series are *Christian Fellowship Among the Nations, Christian Fellowship in Modern Industry,* and *Christian Fellowship in the Family.* These discussions are very much worth while. The teacher merely acts as leader. The

guide makes suggestions which will lead to discussion by the members of the group.

Above these two methods of men's classes there are the lecture classes, numbering into the hundreds and many of them of great size. At Long Beach, California, Dr. Taubman has such a class with an enrollment of 3,000. In a contest between this class and one in Kansas City this class succeeded in getting out 30,000 for one service, but the Kansas City group won the contest by mustering 56,000. These figures are so big that the lecturing method seems impossible, unless one lecture via radio as John Roach Straton is doing in the Calvary Baptist Church, New York, Sunday afternoons with what he calls his Scofield Bible Class.

Some of these classes are organized for social activities. Many of them publish their own papers, weekly or monthly. The Northeast Men's Class of the Independence Boulevard Christian Church, Kansas City, though not so large in members, has employed a full-time secretary to develop the work of the class. Ralph V. Gilbert at Independence, Iowa, has developed what is called the "Main Street Bible Class." He has shown that it is possible for a man in the small town to have a large live class—in fact, it is reported to be the largest Bible class in Iowa.

Most of these classes are led by the minister of the church. It is a point of contact which he cannot afford to ignore and he should consider it an honor if he is selected for the work. Others have prominent laymen for teachers. The Greater New York Federation of Churches is promoting a number of classes where a series of different speakers is supplied to the class.

Whether the minister is the leader or not he should help to promote the work, giving what direction he can. Some churches have had the sad experience of seeing the class divorced from the church. Ministers have felt that the interest the men put into the class should go into the church. It is not pleasant to have a huge Bible class in the church at 9.30 and then see them disappear at the church hour. The minister should guard against this by placing the class in its proper relationship. The tail must not wag the dog.

The minister must also help in selecting the right teacher. There is a very serious danger involved in such a class unless the leadership is right. There are religious cranks who have the faculty of holding great crowds, yet whose teaching is perversive, and who will not respect the authority of the church nor the person of the minister. Certainly, any man who aspires to class leadership should convince the proper authorities that he has the moral, intellectual and spiritual qualifications.

In addition to these dangers, which are very real, in the large class there is always the danger of placing undue emphasis upon numbers. When the crowd runs riot about numbers it is difficult to give proper place to moral and spiritual qualities. The class is apt to forget its social obligations. A thousand people may mean more than right principles or ethical procedure. Yet these dangers ought not to cloud the virtue of this work. I will admit that, as a minister, I would prize such a class, a class of hundreds, enthusiastic and joyous. But as a layman, for at present I am in detached service, I would pass any such class for a smaller group

where, in a friendly and intelligent way, we could discuss the Bible lessons.

BROTHERHOODS AND CLUBS

The men's club has a broader program than the class. That program may include all that the class does but it includes also other things which are outside the régime of the Bible class. Ordinarily the club is an attempt to bring all of the men of the congregation together for fellowship, study and service. In the by-laws of an active club we find the following active committees:

Membership
Religious Work
Reception
Program
Athletic.

Most of these would be self-explanatory. In this instance the religious committee acts as the point of contact between the official board of the church and the men's club; it has in charge the Sunday Bible class which is conducted as a part of the club's work; it promotes the attendance at the services of worship and the midweek meeting; it solicits the club members in connection with various church activities and urges upon any club members who are not church members the advisability of joining the church. In addition to these duties two meetings of each year are given the religious committee for a distinctly religious program for its work.

In this program it will be noted that the religious work of the men was well taken care of and fitted into a large program. All of the men's activities,

athletic, social and civic, headed up in the parent organization which sought, but did not realize its aim, to have every man in the congregation enrolled in the club. Good as this method is, it is inferior to a complete organization on a departmental system such as is mentioned in the first chapter of this book.

There are still many clubs connected with churches which make no provision for the religious tie-up. They stand as purely social organizations. From one of these clubs I am taking the list of committees. This would seem to be a fairly complete program with the exception of the religious side. In organizing new clubs it would be well to avoid this error. There is certainly as much need for the men of the church to have a contact with the denominational and religious agencies as with national legislation and international affairs.

ARTICLE IV

The following standing committees shall be appointed by the President:

1. Executive
2. Finance
3. Membership
4. Program
5. Entertainment
6. Civic
7. State and City Legislation
8. National Legislation
9. International Affairs
10. Publicity

When I was pastor of the Walden Presbyterian Church, Buffalo, New York, we were forced by circumstances to face a reorganization of our club. It had been organized on a very simple plan of

electing a president, vice-president, secretary and treasurer. There were several standing committees and all of the business of the club was conducted from the floor. This became a very awkward system as the club developed and time which should have been given to constructive and educational work was taken with discussion of minor subjects. We felt that some plan should be promoted which would give the club more stability and at the same time relieve the pressure on the meeting time.

The result was that the plan of the Board of Governors was adopted. By this plan a board of nine men was elected. They in turn elected the officers from their number. They were arranged in three classes of three men each. All committees reported to the Board and in turn they read the report with a recommendation. In this way matters were largely smoothed out in the smaller body so that only the most vital matters went to the floor of the club. An additional feature of this plan is that it is not possible for all of the officers to retire at the same time. If the club desired to incorporate this Board would satisfy the legal requirements for trustees.

PROGRAMS FOR MEN'S MEETINGS

We have discussed the leaders for the Sunday Bible class. Now we will consider the programs for the social and cultural meetings of the club. There will be, of course, various speakers. A good committee will search the town for interesting things for the meeting. Public officials will present their views, authorities in various lines will discuss interesting things. It is surprising the number of interesting things which it is possible to introduce.

*PROGRAM FOR 1926

JANUARY 29

Community Night

A discussion of the church functioning in the community.

Short addresses by the Chief of Police, County Attorney, Delinquency Officer, etc.

FEBRUARY 26

Patriotic Night

Address on Washington and Lincoln.

Patriotic music.

MARCH 26

Fellowship Night

A discussion of the value of fellowship on the church.

Setting up the organization for the Annual Every Member Fellowship Canvass.

APRIL 30

Congregational Night

An address by a representative Congregationalist on "Our Church."

MAY 28

Ladies' Night

The ladies present as gue
the men. The ladies to p
the program.

JUNE 25

Picnic

SEPTEMBER 24

Reassembling Night

Vacation experiences.

OCTOBER 29

Annual Meeting

Executive Committee's
for the past year.

Outline of activities for c
year.

Discussion.

NOVEMBER 26

Boys' Night

The boys present as gue
the men at a Father and
Banquet.

DECEMBER 24

Memory Night

Christmas and New Year
and memories.

*Annual Program, Brotherhood, First Congregational Church, Waterloo,

A stereopticon and moving-picture machine will always help out in these things. A tour of local industries is possible by this means. Many of the large industries are glad to furnish slides or films free of cost. Some will send speakers to explain the pictures. In the busy life of to-day too many of us are ignorant of the way the factories of the city are being operated. When the address for the evening is heavy and serious a reel of comics will help a great deal to cheer things up. The program committee should see that the various welfare agencies in the city have a chance to discuss their work before the club. It is a much more suitable time than at the services of worship. Call upon the Salvation Army, Red Cross, Associated Charities, Social Settlements. They all have an interesting story to tell. Let them tell it.

Then there are many ways of getting men to amuse themselves. For happy meetings the ones where the men participate are the best. There are many good game books available. The ones by Miss Edna Geister are full of suggestions. But best of all are the games which the men originate and carry through themselves.

Mock Trial

A mock trial is always interesting. One can be arranged over a very simple matter. In one of our meetings we started one over the disappearance of the dish towels. On the spur of the moment one of the men was good-naturedly accused of stealing the dish towels on the ground that he wanted an excuse to avoid washing dishes. I suggested that he be tried for the charge. The idea took at once. Law-

yers were selected. The next meeting was turned into a court and the thing was fought out. We repeated that trial several times. It was finally published in a booklet by a dramatic producer under the title, *The Great Dish Towel Mystery.* It was a good bit of fun but I think that the best thing about it was getting the men interested in producing it.

Those Were the Good Old Days

One night when we were disappointed in the program it was necessary to improvise one. The chairman of the committee asked me to fill the time. Instead I announced a free-for-all debate on the question, "Resolved, That the people of the past generation were happier than the people of to-day."

I had been listening to one of our men a few days before tell of the good times they used to have and I called on him to repeat it. He told about the old sleigh rides and parties with the good neighborly fun when people were not too busy to be friendly. Some of the young men tried to refute his story by telling of the automobiles and comforts of to-day. A mechanic opened up his heart and told how modern industry is taking the joy out of honest work. The debate kept up until midnight and then some debated the matter on the way home. Before the meeting adjourned we asked for a vote on the question. The decision reached was that while people of to-day have more to make them happy they are not as happy as folk of a generation ago. It was a very satisfying evening altogether.

These are samples of what I mean by improvised programs which are the most satisfactory.

Other Programs for Men

James Elmer Russell lets his men's club conduct the Sunday evening service one Sunday each month. This gives them a definite responsibility in the services of worship. Richard Braustein suggests a week of laymen speakers under a title *The Kingdom of God in Action.* Such a program as used by him included the following:

Monday: The Kingdom of God and the Public School.
Speaker: Principal of the High School.
Tuesday: The Kingdom of God and the Medical Profession.
Speaker: Local doctor or district nurse.
Wednesday: The Kingdom of God and Our Industries.
Speaker: President of the Chamber of Commerce.
Thursday: The Kingdom of God and Amusements.
Speaker: The Y. M. C. A. secretary.
Friday: The Kingdom of God and Music.
Speaker: Organist or music teacher.
Saturday: No services but a story of the week and an advertisement of the Sunday services should appear in the local papers.
Sunday: A. M., Pastor of the church.
P. M., A local politician.

USING THE BOWLING ALLEYS FOR PRAYER MEETING

It is possible to use any of the recreational facilities of the church to help get the men out for the midweek service. We made it a rule in our church

that the alleys should be closed on Wednesday evenings except as the pastor might care to have them used. Acting on this, I took them for the benefit of the prayer meeting. Taking a few men into the plan we outlined a bowling club which would fit into the Wednesday evening program. It happened that the lectures for a half year were to be on the book of Revelation so we named the bowling club the "Apocalyptic Bowling Club." This club met every Wednesday night at 8 o'clock. From eight to nine it listened to a lecture on the Apocalypse. From 9 to 11 it bowled. And some were warm and some were cold and some were lukewarm but it held the group of men for the season and they really got so that they enjoyed the services. At the close of the season prizes were given for the best and lowest scores, the prizes being very appropriately a volume of sermons on Revelation.

THE CHORUS WHICH COULD NOT SING

The Presbyterian Church at Alden, New York, could not have a club because it had tried one and it fell flat. Yet there were men who should be reached and held for the church. Just what scheme would do the trick, was the problem. Some one thought of a men's chorus. At once one of the women remarked, "It wouldn't interest my husband. He can't carry a tune."

Her remark was the thing which made it possible. The first requirement, the organizer said, was that a man have a certificate from his wife that he could not sing. The humor of the thing made its appeal. Soon the chorus was going in full force. Most of the wives were right, but it didn't stop the chorus.

It sang for social occasions, sang Sunday evenings, went to neighboring churches to sing and even promoted parties that it might sing. Though the organization was some years ago my information is that it is still singing, keeping some thirty or forty men interested in the church.

THE FORGOTTEN "TRAVELING" MAN

What about the man who happens to be in town over Sunday? Has the church a message for him? He is very apt to be a neglected factor in the program of most churches. But here and there are churches which are reaching him with their gospel message.

One of the most common and least effective ways is to have a poster or card stuck up in the hotel. Unless these are framed they are apt to be swept away the first week. After they are framed they may never be changed.

Grace Methodist Episcopal Church, St. Johnsbury, Vermont, has placed in a local hotel a very attractive water-color—a beautiful and expensive advertisement but giving a dignified announcement worthy of the church. The central feature of the announcement is the front window of the church and it bears the inscription in legible Old English: "To the Stranger within our gates: IN HIS NAME Grace Church Extends Her Hospitality."

Another method of hotel publicity is by the distribution of the Sunday calendars. These may be left on the writing tables, or some landlords permit them to be placed on the breakfast tables or to be pushed under the doors. The main thing is that the announcement reach the guests on Sunday morn-

ing. Where a calendar is used it might be well to attach a sticker showing the way to the church. This will help many who may be diffident in starting out for the service.

Perhaps the most effective way of all is to send a personal invitation to each guest. The names may be secured from the register and a bellboy hired to place them in each room. Here is the letter used by the Grace Church, St. Johnsbury, Vermont, which is always signed personally by the pastor. You will notice on this letter his liberality in also announcing the services of neighboring churches.

GRACE METHODIST EPISCOPAL CHURCH

The Minister's Study

St. Johnsbury, Vermont

TO YOU—
"A STRANGER WITHIN OUR GATES"
GREETING:

GRACE CHURCH EXTENDS TO YOU THE HOSPITALITY OF HER MORNING SERVICE OF WORSHIP AT ELEVEN AND THE VESPER SERVICE AT SEVEN. THE CHURCH SCHOOL IS AT TEN O'CLOCK.

SHOULD YOUR PREFERENCE BE FOR A CHURCH OF ANOTHER DENOMINATION, WE APPEND THEIR HOURS OF WORSHIP FOR YOUR CONVENIENCE.

WE INVITE YOU TO VIEW OUR BEAUTIFUL MEMORIAL WINDOW, "THE ANNUNCIATION TO THE SHEPHERDS," WHICH IS ILLUMINATED SEVERAL HOURS EACH EVENING. IT MAY BE SEEN FROM THE NORTH SIDE OF THE ST. JOHNSBURY HOUSE.

THAT YOUR STAY IN ST. JOHNSBURY MAY BE PLEASANT AND MEMORABLE IS THE UNANIMOUS WISH OF THE COMMUNITY, WE ARE SURE.

MOST CORDIALLY YOURS,

CHRISTIAN SCIENCE
10.45 a.m.
CHURCH OF MESSIAH
(UNIVERSALIST)
10.30 a.m.
No Service During August
NORTH CONGREGATIONAL
10.30 a.m.
NOTRE DAME (R. C.)
7.30, 9.00, 10.30 a.m.

SOUTH CONGREGATIONAL
11.00 a.m.
Meeting with North Church
During August
ST. ALOYSIUS (R. C.)
8.00, 10.00 a.m.
ST. ANDREW'S (P. E.)
11.00 a.m.
UNION BAPTIST
11.00 a.m. August
10.30 and 7.00 p.m. Sept.

Part IV: Publicity

CHAPTER 11

EFFECTIVE PUBLICITY PLANS

In this chapter we will discuss the general question of church publicity and comment on various plans which have not been touched in other parts of the book. We can take the matter of some kind of publicity for granted but it is well to consider the whole question in a broad way. There is the publicity of the established business house, and there is the publicity of the actress who in hopes of attracting attention plans numerous dramatic escapades which are brought to the attention of the papers. Between these two extremes there are many kinds of publicity. Some ministers will select the unusual way of attracting attention. Others with well-established churches will shun these methods and, while using entirely different methods, plan carefully to keep their churches constantly appealing.

A great cathedral needs no flood lighting or revolving cross to preach its sermon. But a Stidger in the darkened corner of San Francisco had to find some way to attract immediate attention, to sell his church to the city. Christian Reisner did not start out as an advocate of sensational advertising. But confronting empty pews Sunday nights in his church in Denver he decided that he was going to fill them some way—any way—as long as the method was legitimate. He did fill them and has from that day been a leader among those who have fought for the church in discouraging situations.

In his new Broadway Temple he is building one of the greatest publicity agencies in the church. It is going to tower over the city as a living testimony that Christ lives. I like to mention these extremes because there is so much misunderstanding concerning them. Many ministers who are accused of being publicity seekers are seeking publicity that through it they may build the Kingdom of God.

NEWSPAPER SPACE

The first method which comes to mind is that of newspaper publicity. To many men that means paid space in the Saturday editions. A great deal can be said for the paid space. Most churches use so little that it amounts merely to an announcement. But the collective effect of many announcements is very much worth while. It has led many papers to seek to make an attractive church section in the Saturday night edition. The church section has been a growth of the past few years and is a healthy indication that the newspapers are recognizing the value of religious news.

Probably any church can profit by a judicious use of paid advertising space. But it is my opinion that the advertising of the future will be of the co-operative kind in which all churches will profit by the spirit which is created. At one time it looked as though this coöperation could be secured only through some great movement such as the Inter-Church World Movement. But a wise Providence has directed otherwise. So we find the local newspapers gathering all of the church advertisements on one or two pages giving a cumulative effect which is enormous. It is not so much just what is

going on in one church as the indication that many churches are on the job.

It is now the custom of the larger papers to have a "Church Editor." He has charge of this section and naturally likes to have an attractive sheet. He is after news as well as advertising. It will pay the minister to make his acquaintance. He wants to know what interesting things are taking place and has a trained "news nose" which is directed toward the church. Some of the church sections are very impressive. The *Brooklyn Times* not alone gives church news but contains reviews of religious books. Many ministers might find a point of contact with the local paper by offering to review religious books for the church page.

The Church Division of the Associated Advertising Clubs of the World is on the job to help the papers with this publicity. This section is made up largely of Christian advertising men who feel that they may have something worth while to give the church. Part of their program at present is to supply the newspapers of the country with suitable copy for display each Saturday night throughout the year. These have been designed for a purpose, the layout is good and many papers are using them. Ministers might call the attention of the local papers to them and urge them to obtain this valuable service which can be secured at a very small cost. Or, in case the paper is not willing to pay, the present policy is for the association to stand the expense. This is very important as it encourages the building of suitable, attractive publicity in the local newspapers.

WHAT IS NEWS?

So much has been said on this point that at best one could merely repeat. But let an illustration suffice to show how news may be found in religious interests.

One of the finest pieces of publicity in the book world in recent years was in connection with Professor Moffatt's translation of the Old Testament. Hundreds of daily papers gave columns to it, editorials were written concerning it, and Sunday editions carried the story in their illustrated supplements. The secret of it all was found in a mind which could detect news value in a Bible translation, on its face a most prosy subject.

The newspaper mind was directed by the publicity agent to certain strange features. The garden of Eden was called a "park." Noah's ark became a "barge." Jerusalem was termed "Davidsburg."

Now, Professor Moffatt's translation is a scholarly and accurate one. The publishers might have produced reviews from eminent scholars testifying as to its virtues. Such testimonies, however, would not have the news value as the incidents we have noted. Even the readers of this book, probably most of them ministers, would not have reacted to the news story so quickly had it been based on this supposition. But each of us, when we read about these strange innovations, listened and took notice.

Many things in connection with the church have news value. Sometimes the sermon has when it deals with local or political situations. But the average sermon has not more news value than the instructor's lecture in the university. Sermons are

a specialized sort of production and belong in the church or in homiletic magazines. If you think that your sermon has news value and you want it to appear in the Monday papers cut it down to eight hundred or a thousand words and send it to the editor so that he will have it on Saturday morning. Be careful so to write it that there will be a punch in the first paragraph. If the first one does not grip him he probably will not read further. In that first paragraph he must be informed just what the whole thing is about.

But there are many things besides the sermon which will have news value. Does the men's club go on record as favoring organized labor? That is news, especially if there are men in the club whose opinions have public value. The fact that a church received a hundred new members in one day is news but the average editor will prefer one good human interest story. A friend of mine some years ago took in a large class at one service. He was highly wrought up with the achievement. But a newspaper man found a story there greater than the other. He found in the class an aged man and woman who, though never married, had been living together for forty years. They knelt at the altar together with a grandchild, a girl in her teens. He sensed a story which would be a feature in any paper of an aged couple who had defied convention all their lives yielding through the leadership of the child. I am not saying that these things ought to be published. I am merely pointing out what has news value and what has not.

A slant at the kind of thing a newspaper man thinks interesting may be seen from these sentences taken from a letter sent by the religious editor of

the *Providence* (Rhode Island) *Bulletin and Evening Journal:*

"We will appreciate your assistance in fully covering the activities of your society. Address briefs, special observances, contemplated and completed building programs, financial drives, pageants and other events of pictorial interest, distinguished visitors and their message, personal notes of religious import, gems of thought and literary passages unearthed during study—are typical of the material we can use.

"We have found the regular weekly or monthly church calendar suggestive and informing. If we are not on your mailing list, will you see that we are placed there?"

SMALL-TOWN PAPERS

The approach to the small-town papers is naturally different from that to the city papers. These are usually weekly affairs. Instead of being crowded for space, many times the editor is forced to use "boiler plate" to keep up the issue and his reputation. There is not a surplus of editorial help. If a minister is clever with his pen he will be welcomed as a contributor. He will be expected to use good sense, not try to tie the paper up to any denominational propaganda. Usually it means that he has the courtesy to keep from using the good graces of the paper and then sending out of town for his printing.

There are many ways in which the minister can coöperate with the local paper. He can put life and pep into his local announcements. Make your church column the most interesting one in the paper.

WHENCE COMMUNITY SPIRIT?

One of a Series of Community Articles Written by William H. Leach

What makes this mysterious quality which men call Community Spirit?

"The size of the place," insists the guy who, if he lives in a place of a few hundred, calls it a town; if it has a few thousand, he calls it a city.

"The business it does," answers the man who appreciates the music of the cash register.

"Its schools," says the individual who is long on graduation and short on education.

"The Churches," adds the pious individual.

"The clubs, by all means," says the sweet little thing that counts that day lost without a new step learned.

"Its public improvements," offers the village official seeking commendation for his hard and well done task.

But about then a man happens along who has the humanitarian view all these others lack.

"The answer is simple. The spirit of the people makes the spirit of the community."

We, the people, are the town. Is our town sluggish and provincial? Feel our own pulse. Do we need a civil stimulant? Administer it to ourselves. Are we divided into a hundred cliques with no community ideal to lead us? Pray that we may have one for ourselves. To quote from the poet:

"It's a knock at yourself, when you knock your town,
It isn't your town. It's you."

(Not alone the village editor but the village officials appreciated this service.)

Use the space to say something exceptionally good. Announce the sermons in a new way. Use the questionnaire method. Ask questions about the subject, which are going to be answered in the sermon. Run in some lively bit of poetry. Put some humor in. I headed my column at Alden, New York, a village of one thousand people, with lines such as, "Come early and get a back seat." This kind of language took and people read the column.

This kind of publicity cost nothing except the labor and thought but it made the church column attractive. Another thing a minister can do is to write copy which will be a help to his own and other churches. Not all ministers have the journalistic gift. A good little article to head the column will be a help to all.

In Cloquet, Wisconsin, Presbyterian, Lutheran and Episcopalian ministers took turns in writing editorials to go over the newspaper display cards of all denominations. Here are some of the results of their efforts. They may be suggestive to preachers in other towns.

COME AND SEE!

Be fair.
Get the facts.
Don't condemn unheard.
Refuse prejudiced testimony.
Come and see for yourself.

The church courts investigation of her principles and work.

Unlike all other institutions she has room for everybody, men, women and children.

No matter what your color, your clothes, your income, your education, your morals, the church wants to see you at her services. She welcomes you, not for what she can get from you, but for what she can give to you.

Underneath her forms, behind all her attractions of music, oratory, society, charity, the church offers what all men need—sympathy, joy, victory.

To remain ignorant of the church's message or absent from her worship is to cheat yourself of courage for duty; strength for burdens; escape in temptation; light in perplexity; comfort in sorrow; peace in death.

The church invites, urges, challenges you to test her welcome, her worship, her work.

Come and See.

CLOQUET DOCTORS SAY

if folks would obey the moral laws and heed the teachings of the Christian religion, they would have finer complexions, better digestion, steadier nerves, happier old age and longer life.

Evidently godliness is profitable for this life as well as for that which is to come, and going to church is great gain.

Cloquet Churches remind the community that Divine Worship is both a public concern and a personal responsibility.

FEELING BLUE?

Stranger? Sick? Poor? Out of work? Trouble with your neighbors? Disappointed in your friends? Uneasy about your family? Victimized by your own disposition? Enslaved by evil habits? Discouraged because of a bad conscience? Without hope and without God?

Yet Cloquet churches are filled with men and women who have a heart to help. And Cloquet pulpits declare a message of deliverance and joy.

Why not meet the church halfway? Why not give God a chance at your load? Then, instead of feeling blue, you'll see it true.

Hope to meet you at church Sunday.

THE QUOTATION SERMON

John Evans, pastor of the Boonville, New York, Presbyterian Church, went away on his vacation a year ago and in the place of pulpit supplies he left quotation sermons to be published in the village paper. A quotation sermon consists of a series of words from famous individuals on a chosen subject. Among the topics he used were: Anger; Adversity; the Lamb of God; What is Man? and Jealousy. Some were based upon a series of short

quotations and gave the appearance of access to an encyclopedia of illustrations. The sermon on the Lamb of God was taken entirely from *Ben Hur*. This seemed a very useful method of publicity to one on the outside. I read them with interest. I think that the idea might grow. The minister could keep his eyes open to striking passages in the books he is reading and copy these and use them in his column.

SOME "DON'TS" FOR THE ADVERTISING PREACHER

These "don'ts" compiled for village and rural pastors by Rev. Harry A. Cochran, Cisco, Illinois, are so good that they are worth passing on.

The first one is this—Don't fail to appreciate the value of the editor's time and the value of the space in his newspaper. If the preacher would keep the good will of the newspaper force, let him regard the time in the office as being as sacred as his own and govern himself accordingly. When given free use of the columns of the paper for notes, etc., let him remember not to write a book, and the whole office force will rise up and call him blessed. Never fear, if you have something that is of sufficient importance to take a column, the editor will see that it gets a column if you give him the facts.

Secondly—Don't preach or ride a hobby in your notes. Don't engage in doctrinal bickerings and quarrels. The editor has his own beliefs. The people who read his paper have theirs. It is bad taste for you to take advantage of his offer of free space to relieve yourself of some surplus doctrinal narrowness. Those things that are worth while will always be welcome.

Third—Don't wait until the afternoon of press day to get your copy to the office and don't put the copy up in such shape that it can not be read. Get your copy in early and typewrite it if possible. I have known some ministers who thought that an hour before press time was soon enough to get their copy to the office and I remember distinctly one who always used glazed paper and wrote his copy with an indelible pencil and in a handwriting far from legible.

Fourth—Don't ask to be given better rates for your display advertising than the regular contract advertising of the regular business firms. Nothing kills a church quicker than the begging attitude. The church is the greatest institution on earth. Why should it beg when it comes to business?

Fifth—Don't start a parish paper and try to get ads enough to pay for it and make a little money on the side. Advertising is one of the means of revenue by which the editor and the newspaper force make their living. The church is not in that business. The parish paper idea is fine but it should be financed in some other way.

Sixth—Don't ask the newspaper for favors and then send out of town to have all of your pay work done. I am making no brief against mail-order printing houses. But all country newspaper offices do job work also and it is not fair for you to expect the publisher to give you free publicity and then send to a mail-order house for your envelopes, cards, letterheads, etc. The publisher will not object to your use of duplicators for circular letter work. He will probably understand that if such work is not done in that way it will not be done at all.

Seventh—Don't try to tell the printer the size and style type to use in setting your ad. If he is a printer tell him the general idea you want. He will be better able to produce the desired effect than will you. Another thing—don't try to use printer's terms unless you know what you are talking about.

Eighth—Don't ask for freak ads and freak ways of displaying ads. The editor will probably comply with your desire but you will get the name of being queer and finicky.

I know that some will think the above hints are unneeded and that they are after all little things too trivial to be given any attention. But the pastor who wants to get the most out of his efforts at publicity will do well to think these things over. A word to the wise is sufficient.

METHODS OF NEWSPAPER SPACE

There are many ideas about the best way to get big results from newspaper space. Some will prefer the church pages with a suitable story. That reaches the churchgoing people and those transients who desire to go to church. Dr. Stidger advertised, while in Detroit, with those papers which reached the great unchurched masses. Rev. David-Rees Jones of the First Presbyterian Church, Chelsea, Oklahoma, places his advertising in the want columns of the local dailies. In Elizabeth, New Jersey, a special advertising campaign in behalf of the churches placed the displays on the sporting page, the amusement page, the woman's page, the want ad page and even on the comic page. Those in charge estimated that the results justified the experiment.

Some ministers figure that a page display on Saturday followed by a news item on Monday gives the greatest effect. James Elmer Russell at Binghamton, New York, has preferred a news story on Friday followed by the display ad on Saturday. There are some newspapers which solicit church advertising on the basis that a news story will also be given. This, however, is not considered very ethical among newspapers where news value is supposed to stand on its own merits.

NEWSPAPER STORIES IN A BUILDING PROGRAM

The Memorial United Presbyterian Church of Philadelphia, Pennsylvania, was able to capitalize various features of its building program so that it secured newspaper stories in prominent positions. Its history in this respect is a very interesting study to get a news slant on church affairs.

The new church was to be located at Beverly Hills, a high-class residential development with building carefully restricted. In fact, one of the restrictions stated that "no building other than a detached dwelling house" should ever be erected. Now the fact that a church should move to a residential development is not news—or at the most it is good for but a few lines—but the fact that a church is prohibited from a community is news. It was necessary to open the entire controversy over again and secure the consent of property owners. Incidentally every property owner received a nice letter thanking him for the courtesy.

Then, according to the rules of the local Federation, the matter had to be passed on by the comity committee and also by a group of local interested

pastors. It was news that the Federation was interested in this matter and the story of the action got a first-page position.

While the church was being built, the pastor, Charles Opie Smith, was invited with his choir to conduct services from a local radio station. Here was an interesting news story. The people have no church to go to but they can hear their minister by merely tuning in. These several items show how news may be found which will interest the papers.

But there are many ways of publicity outside of the newspaper. Sometimes I think that the greatest source of publicity available has never been developed sufficiently by the church. I refer to the publicity of the spoken word. I know of no one who has made a social study of gossip. But we all know that there is a direct way of communication in every community whereby an unwholesome event reaches every one before the papers are issued. If this is possible, why can't the same forces be harnessed for the good of the church? If the church could get its men and women to pass on information as quickly as they now pass on things which might better be left unsaid, we would have no difficulties about publicity.

OUTDOOR ADVERTISING

The bulletin board is in quite common use to-day in one form or another. There are several firms making changeable-letter bulletin boards which will carry the announcements of the church in a very dignified and effective way. These, placed before the church or in some other striking location, can

constantly carry a message to hundreds at a very small cost. They may be brilliantly lighted and thus carry their message on through the night hours.

The "Wayside Pulpit" [1] promoted by the Rev. Henry Hallam Saunderson is worth mentioning. It consists of a bulletin board carrying sheets 32 x 44 inches. The plan provides a service which includes a new text for each week. These texts are printed and have an advantage over the changeable letter type.

Here and there are churches which have used the big billboard system. Among such churches are Grace Church in New York, which used such display under the direction of Christian Reisner, and Howard Presbyterian Church, San Francisco. My idea of this is that it is more suitable for co-operative advertising. Many times plans can be made with the leasing agency to use the church display, without cost, at any periods when the boards would otherwise be vacant.

Rev. Paul Herman Guhse of Oxford Presbyterian Church, Philadelphia, thus described his program of Outdoor Advertising at the convention of the Associated Advertising Clubs at Atlantic City in 1923. It is a good survey of the outdoor advertising possibilities of a church.

"We are a semi-downtown church, on the main thoroughfare of the city, surrounded by business, apartments, and rapidly diminishing private residences. On Sundays the crowds surge past our church, much as they do on Fifth Avenue in New York City. We have six distinct ways of reaching our constituency in the field of outdoor advertising.

[1] Distributed by The Beacon Press, Boston, Mass.

"1. Two large American flags are given to the breezes before the church each Sunday. They hang, suspended over the sidewalk, by two long flag staffs, from the lower tower windows. They are conspicuous, since flags are mostly an ornamentation of holidays, as is also the spirit of patriotism mostly a spasmodic flash of enthusiasm. We combine religion and patriotism. The flag and the church make their appeal together.

"2. Some three to four hundred bulletins of our Sunday services are distributed each Saturday, to some sixty public places of business, and put in conspicuous places. Frequently the Boy Scouts take out some five to ten thousand cards and distribute them throughout the community. On Sundays before the services they are stationed at corners, several squares on either side of the church, to hand people the cards.

"3. We have a cornetist in the tower for a half hour before each service. He plays the familiar hymns of the church. We have had new members who said that they had been brought into the church by this means. The traffic is halted for two minutes, alternately giving the automobilists, as well as the crowds on foot, a real touch of things sacred. Many have thus involuntarily found their way into the house of worship.

"4. We have a beautiful glass vestibule which is brilliantly lighted at night. It is the base of our electric sign. In this vestibule we display attractive posters mounted upon an easel. These posters announce the next Sunday's topics early in the week. The feature of these cards is not first and foremost the topics. They, in themselves, make their appeal in due time. But here is something attractive for

the eye; it cannot fail to create an interest; it arouses the curiosity of almost every pedestrian. It is wisely located, offers variety, commands respect because of its good workmanship, brings a message, and is truthful. Here are the requirements of good advertising.

"5. On either side of our vestibule we have boxes, in keeping with the architectural features. Into these we place the Sunday Bulletin on Friday, Saturday and Sunday. As people pause to read the mounted poster within, they help themselves to a bulletin.

"6. Our biggest advertising feature is our electric sign, of which, to be sure, we are justly proud,—the largest and most costly electric display feature before any Christian church in the world. Its construction is of copper and plate glass, and it rises to a height of forty feet above the pavement. The base is the vestibule itself, some sixteen feet wide and six feet deep, with a terrazza floor, having a beautiful mosaic border and the word 'WELCOME' worked into the center, also in mosaic.

"Across the top, and above the doors, which are thrown entirely open, there is the electric bulletin board, with four lines of changeable copper letters. This is changed daily. We call them our WAYSIDE PULPIT. A message of from ten to twenty-five words makes its appeal to the passing automobilist and pedestrian. Our church being on a corner, and traffic being halted every two minutes, thousands of people inevitably get the benefit of that wayside message from their cars.

"The display sign, or shaft, rests above this bulletin board as the crowning feature of the brightly illuminated vestibule. It is 2½ feet square, twenty-

four feet high, with raised, white, opal-glass letters, reading *'The Community Church,'* and is lighted by thirty 75-watt nitrogen lamps. The bulletin board is lighted by thirty-six 30-watt Mazda lamps.

"On either side of the large bulletin board are two illuminated panels, displaying the stated meetings and activities of the church. Glass panels in the back of this sign furnish light inside the vestibule, as do also four 75-watt nitrogen lamps in the ceiling panels. Upon the glass panels backing the bulletin sign appear the words 'COME AGAIN,' so placed that they extend an invitation to the people as they leave the church. Upon the upper plate glass panels in the sides of the vestibule have been painted in gold letters the names of the pastor, the assistant, church visitor, and organist.

"This whole artistic and brilliant church entrance makes its appeal blocks away. It is our way of letting the church speak for itself, outwardly.

"Would that time might permit me to release some results. I could tell about numerous and definite individuals who have alone produced results commensurate with the heavy cost of our outdoor advertising endeavors."

Flood Lighting

The above is a very complete outline of the possibilities of outdoor advertising. About the only thing to be added to it is flood lighting which has been adopted by quite a few churches. This scheme consists of having powerful lights, concealed in front of the church but equipped with reflectors, so that the entire church will be flooded with white light, letting it be its own publicity agent. We

find such flood lighting at the Hennepin Avenue Methodist Episcopal Church, Minneapolis; Methodist Temple, Chicago; Linwood Boulevard Methodist Church, Kansas City; Muchmore Presbyterian Church, Philadelphia, and many others are adopting the plan.

THE YEAR BOOK

The custom of issuing an annual directory or year book is one which seems to be growing with the churches. They range in size from a dozen pages to bound volumes of several hundred pages. The contents of these volumes vary with individual instances. The index from the *Manual* of the First Presbyterian Church, Independence, Iowa, will give an idea of how complete they may be. (See page 220.)

Among features peculiar to others, we might note these: Bethany Presbyterian Church, Johnstown, Pennsylvania, includes in the section of members several blank pages so that the members may record the names of those who join the church during the year. Central Presbyterian Church, McKeesport, Pennsylvania, gives a detailed financial report of each member, including the amount pledged for both local work and benevolences, the amount paid and the amount still due. Here and there these directories contain maps of the city showing church locations or accessibility to the church. In the directory of the Church of Christ, Canton, Pennsylvania, the church is placed on the map within a circle which is labeled, "A warm spot in the heart of Canton." Many of these year books are financed by advertisements of local merchants. Some year books contain

the rules of admission into the church membership. At least one, that of the Second Presbyterian

Adult Bible Classes .....
Benevolent Treasurer, Report of .....
Benevolences, Summary of .....
Board of Religious Education .....
Choir .....
Church Treasurer, Report of.....
Contributors (non-member) .....
Deaths, during year .....
Deacons, Board of .....
  Report of .....
Directory of Church Officers .....
Financial Summary, Complete .....
Historical Data .....
Ladies' Social Society, Report of, etc. .....
Light Bearers .....
Members, Roll of .....
Members, Non-resident, Roll of .....
Music Committee .....
Pastor's Report .....
Sabbath School—
  Children's Department, Report of.....
  Committees, Special Days .....
  Cradle Roll, Report of .....
  Home Department, Report of .....
  Officers, Directory of .....
  Orchestra .....
  Scheme of Organization .....
  Secretary's Report .....
  Superintendent's Report .....
  Treasurer's Report .....
  Two-year Summary .....
Session, Members, term of office, etc. .....
  Report of Clerk .....
Stated Meetings .....
Trustees, Members, term of office, etc. .....
  Sub-Committees of .....
Ushers .....
Westminster Guild, G. S. Chapter, Report of.....
Westminster Guild, G. L. Circle, Report of, etc. .....
Women's Missionary Society, Report of, etc. .....
Y. P. S. C. E., Report of, etc. .....

Church, Pottsville, Pennsylvania, has in addition to the list of members a list of the tithers in the church.

WINDOW CARDS, DODGERS, ETC.

The success of this type of publicity, in addition to the consideration of the matter of set-up, depends largely upon the distribution. For that reason it falls below many others in its effectiveness. House-to-house distribution is a difficult thing except in small communities. Window cards may be more effectively distributed. It is asking a great deal of any merchant when window space is sought. While he might be willing to give it to the church, it means a pressure from other organizations for the same privilege.

For this reason the church owes it to the business house to make the card very attractive. It should not be anything that will mar the attractiveness of a display window. It should be on a stiff cardboard so that it will not flop over and look like a wilted flower. It ought not to be a handwritten card devised to save a few cents. You are asking valuable space and should reciprocate by using an announcement artistically worth while.

Blotters offer a good type of desk publicity. They are more permanent than cards. I know from personal experience that the names of those churches which are on blotters which come to me are kept in mind. I found myself in Louisville, Kentucky, on a recent Sunday night. Finding I had time for church, the one I turned to was the Walnut Street Baptist Church which had supplied me with a desk blotter. There are many strong churches in Louisville but the blotter publicity moved me.

CALENDARS

Calendars give a permanency to printed publicity lacking in some other features. If it is given a place in the home or the office it will carry its message for a year. Church calendars may be simple and inexpensive, bearing the picture of the church with announcement of the services, or they may be elaborate affairs. Denominational houses will provide them, giving denominational material and, in the case of the liturgical churches, they will have the days colored according to their symbolic significance. The most elaborate which has come to our attention was a birthday calendar with the names of individuals printed in the square for each day of the year. This is a difficult and costly process but it has a personal interest value not present in the others.

DENOMINATIONAL HANDBOOKS

Many of the denominations provide an annual handbook which can be purchased for a few cents and provides an excellent medium of publicity. It contains much historic and denominational matter and the imprint of the local church can be given the booklet. Prayer meeting and Sunday school topics are usually included, adding to the value of the feature.

TELEPHONE PUBLICITY

The telephone offers a unique publicity service. It is particularly useful in following up mail publicity. When a board meeting has been called it pays to get each of the members on the phone the

last day as a reminder that he is expected to be there. It also has some evangelistic value, but this will be found mostly through some organized method such as that used by the men's Bible class of the Mount Airy Presbyterian Church, Philadelphia, Pennsylvania. This class planned and carried through what it called a Telephone Day.

Fifty men of the class each promised to call ten men whose names were handed to them, tell them of the class, and invite them to attend the next Sunday.

Here is the statement of one of the men who completed his task early in the week:

"Had a wonderful experience. Every man treated me great. Even a man of the Catholic faith congratulated me on the method. I expect five or possibly six of my ten to be on hand next Sunday."

DIRECT MAIL ADVERTISING

This type of publicity offers the greatest immediate and direct returns. It is important enough to deserve a chapter by itself, which we are giving it. The returns can be easily tabulated. Most direct mail methods are inexpensive. The minister would do well to subscribe to *The Mailbag, Postage,* or some other direct mail periodical, just to see how effective the system may be for him.

CHAPTER 12

ADVERTISING TECHNIQUE

It is going to be a long time before any principles of advertising will be formulated which will be acceptable to the whole Church. As a whole, churchmen to-day are willing to confess they know less about it than they did some years ago. That is but natural, for in the commercial field as well advertising is going through a reanalysis and a reconstruction. Business is now not quite so sure that all one has to do is to buy enough magazine space and prosperity is assured. One of the things which grows on the author as he becomes more and more familiar with the churches in America is the large number of great churches which seem to maintain their strength without resort to the bizarre methods of publicity which some have told us are necessary to get people interested in the church.

I think many ministers would be surprised to learn how carefully business investigates before it invests in space. Howard A. Barton in his *How to Write Advertising* [1] advises his readers that the day of psychological advertising is past. Business to-day makes a test of every field before it invests. Advertisers are not so sure that there is a magic psychology which opens the avenue to sales. To quote from Barton in the book mentioned above:

"Advertising to-day seems to be in what we call the research phase. Very few advertising writers are willing to write a line until somebody has gone

[1] *How to Write Advertising* by Howard A. Barton, Lippincott.

out and gleaned the *facts* fresh from the field. We must know who buys, how often, in fact, the immortal six questions of Kipling—who, when, how, what, where, and why—must be answered by the actual distributors and buyers of a product before it can be intelligently advertised and written about. Some advertisers, schooled to the profession, make tests of every advertisement, by some means or other, before allowing it to be published."

The tests referred to consist in actually trying out in hundreds of instances various types of copy to judge their effectiveness. Mail-order houses very seldom send out a letter until samples have gone out to hundreds and a check up made on their "pulling" power. This testing in church advertising is something the minister will have to work out for himself. It is a matter of trying here and there until he finds the method and the copy which will bring the biggest results.

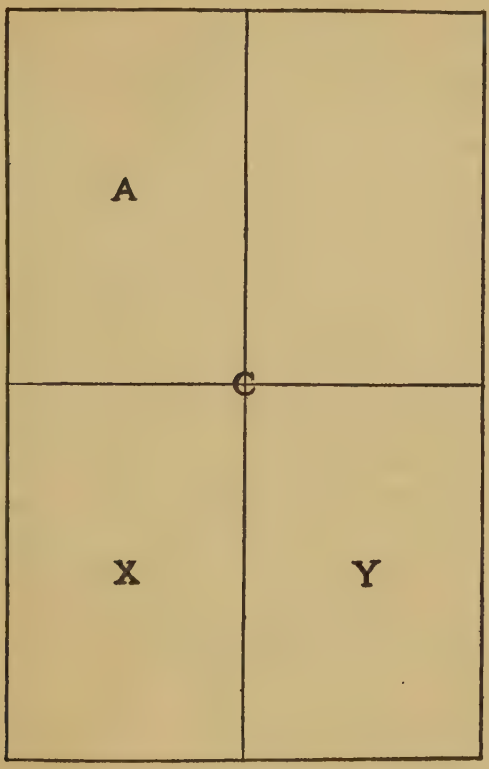
One thing we must recognize and that is the religious appeal of the church. I don't know whether more mistakes have been made in the writing of church advertising by ministers who know nothing about advertising principles or by advertising writers who know nothing about the church. We have all seen some foolish expenditures of money by advertising men who thought that they could coax people to church. A different instinct must be appealed to in order to fill the church than the writer would appeal to in selling soap. That is one reason why I believe that the church advertising is to be written by the ministers who know the church psychology. But before they can write it successfully they must know the first principles of commercial advertising.

The medium of church advertising will include the church calendar, announcements, letters, special folders, reports, year book, bulletin boards, display signs, window cards, and newspaper space. In individual instances newspaper advertising may be the kind which pays; in another it may be the direct mail advertising. For instance, in a church located at the edge of a great city, with a purely sectional appeal, it would seem that newspaper advertising would not be the kind that pays. But this is a matter for testing. Try it out and see what kind brings results. That is the logical and sensible thing to do.

But the general principle in all kinds of advertising using printer's ink are the same. The ads must attract, hold and lead to action. This is to be accomplished by the layout of the display and its contents. We will want to keep these two things distinct to understand the technique of the advertisement. The layout is a matter of type, illustrations, and space; the contents consist of the words and sentences which have been written to go into the layout. The advertising man usually sends to the printer his copy for the advertisement and with it the layout as it is to appear when completed.

If you buy space in a paper it will have to correspond with the make-up of the sheet. It will be so many columns wide and so many inches deep. You will have a square or a rectangular space. Into this you must fit your copy. And while the space is very regular you will want to avoid the monotony of regularity in your layout.

On page 227 is a very simple little design which will show you the focal or the strongest point in the layout. The focal point is analogous to the climax



C = Actual Center
A = Focal Center

Objects placed at X and Y need emphasis to counteract the "pull" of A

(One need not assume from this that he is compelled to place the element of primary interest in the focal center. What he must do is to always consider the focal point in making the arrangement of all the elements. The greater the violation of the primary element in placement, the greater the compensation which must be allowed the other elements of the layout.)

of a story, the difference being that in the layout the climax comes first. In advertising there is no time for the gradual development of interest, no time for arousing your reader before presenting the climax. The complete story is presented at one time and as a unit.

The layout is the rational, deliberative placement of materials in accordance with a preconceived effect. Everything which goes into it, headlines, illustrations, borders and text, is to develop that effect. It is a matter of turning and twisting materials until the right combination is achieved. I do not know of any definite rules of advertising composition which can be given to help in meeting the situation. Every advertisement must have original research and attention.

Here are, however, some things which every display should be tested by.

1. The important item should be at the focal point.
2. It should express your thought.
3. The regularity which is monotony should be avoided.
4. There must be contrast, dark against light, etc.
5. Margins should be free and open.
6. There must be a sense of proportion.

THE MATERIALS FOR BUILDING THE GOOD AD

Type

Every display ad is made of more or less type. It is the simplest tool the writer has and it is well to see its possibilities. The printer is always ready

to help the minister out with this side of the display and unless the minister is pretty well informed it may be wise to follow his advice. But when he knows his type he can lay out his ad just as he wants it. A few of the more common types can be mentioned here.

Modern Roman. This is the most commonly used type and is the kind found in most books and magazines. It can be depended on for the body material of any piece of printing from a book to a label, and in many cases can be used for headlines as well.

Italics may be used for emphasis, which may also be secured by bold-faced roman or by simply underscoring the plain roman. ***Bold-faced italic*** is particularly strong.

Script is seldom used in advertisements, its attention value being weaker than other forms.

Old English is very effective in church display advertising and in formal and artistic announcements. Capitals of Old English run together and are illegible, and for these reasons should not be used.

Antique type is a heavier face than roman but not heavy enough to be considered as bold-faced.

Gothic is a very plain, unshaded type which many use for bold, strong display. Here again continuous use of the capitals should be avoided.

The small letters (as opposed to capitals) are known as lower case type. It is designated in the copy as lc. When the first letter of each word is to be a capital but the rest lc, the set-up is referred to as "c and lc."

Type is measured according to a system adopted by the type founders in 1886 and known as the point system. A point is nearly one seventy-second of an

inch; so a letter measured by the number of points is known as six point, ten point, etc. This chart will show somewhat the variation in the various sizes of type.

This is 4½ point, old name "Diamond"
This is 5 point, old name "Pearl"
This is 5½ point, old name "Agate"
This is 6 point, old name "Nonpareil"
This is 7 point, old name "Minion"
This is 8 point, old name "Brevier"
This is 9 point, old name "Bourgeois"
This is 10 point, old name "Long Primer"
This is 11 point, old name "Small Pica"
This is 12 point, old name "Pica"
This is 14 point, old name "English"
This is 18 point, old name "Great Primer"

Displaying Type

When one understands the various kinds of type one can with a little ingenuity build up attractive ads by using these, and build simple designs by means of rules and border which the average printer will have in his stock. On page 231 are two similar announcements which will illustrate what I have in mind. They are on cards of similar size. I leave it to the judgment of the reader as to which one makes the brighter and quicker appeal. You will notice that Number 1 mixes its capitals, while Number 2 confines itself to c and lc. Number 1 uses rules for variation and emphasis; Number 2 does not.

November

MESSIAH
LUTHERAN CHURCH
East Colfax & Elizabeth
DENVER, COLORADO

REV. WILSON P. ARD, Minister

GO-TO-CHURCH SUNDAY
NOVEMBER 1
11:00 A. M.—"The Gates Are Open"
8:00 P. M.—"The Romance of Faith"
(First in a series of Sunday evening sermons on "Faith of Our Fathers")

ARMISTICE SUNDAY
NOVEMBER 8
11:00 A. M.—"The Growth of National Ideals"
8:00 P. M.—"Faith in God Makes Nations Great"

STEWARDSHIP SUNDAY
NOVEMBER 15
11:00 A. M.—"The Foolish Farmer"
8:00 P. M.—"The Wonder of Faith"

THANKSGIVING SUNDAY
NOVEMBER 22
11:00 A. M.—"A Thanksgiving Feast"
8:00 P. M.—"The Problem of Believing"

EVERY-MEMBER-CANVASS
NOVEMBER 29
11:00 A. M.—"The World's Greatest Giver"
(From two to five o'clock this afternoon the annual financial canvass of the congregation will be made)
8:00 P. M.—"Do We Have the Faith of Jesus?"

YOU are extended a most cordial invitation to attend the services of Messiah Lutheran Church. Helpful sermons; splendid music; a friendly welcome; an uplifting atmosphere; courteous ushers; genuine Christian comradeship. "Ask the man who comes."

"The church is the noblest and best organization in the world"

First Presbyterian Church

REV. WILFORD HALL TAYLOR, Pastor
HARVARD, ILLINOIS

Special Sunday Morning Services

10:30 to 11:30 A. M.

May 10—Mother's Day

May 17—Church Officers
Installation of Church Officers and Recognition of all other officers of different organizations.

May 24—Memorial Sunday
Our Guests—
The Grand Army of the Republic
The Woman's Relief Corps
The American Legion
The American Legion Auxiliary

May 31—New Members
Reception of New Members into the Church.

June 14—Children's Day
Consecration of children in baptism.

Every Sunday—
Sunday School at Park Street at 9:00 A. M.; at the Church at 11:30 A.M.
Christian Endeavor: Junior, 2:30 P. M.; High School and Senior, 6:30 P. M.
Evening Worship, 7:30 P. M.

June 22 to July 3—
Daily Vacation Bible School for boys and girls.

There are other things which also help to make Number 1 the best selling announcement, but they cannot be shown here. The cardboard used is better and most of the rules are in blue. But set in black type on white paper as here one can easily see the value of type arrangement.

Illustrating

A good illustration usually helps any advertisement. Unfortunately it costs to produce a good illustration and this eliminates it from most church publicity. There is always the consolation that a good type and line display is better than a poor illustration. Then there are houses which provide plates of various types at very reasonable cost, made especially for church advertising. It would pay the minister to keep in touch with these houses. If a minister has a streak of ingenuity he can oftentimes make use of commercial cuts which the printer has on hand. Irving Cobb tells the story of the newspaper editor who used the arm of the "Arm and Hammer Soda" to illustrate a prize fight. The minister can do better than that.

The various types of illustrating may be classed as follows:

1. *The Zinc Etching.* This is a reproduction of any pen-and-ink drawing, type matter or tracing. The copy is placed before a camera and a negative obtained. No screen is used. The negative is usually printed upon a zinc plate, though for finer effects copper may be used. The zinc between the photographed lines is removed by the use of nitric acid until in this acid bath the proper printing depth has been obtained.

2. *The Electrotype.* In making an electrotype an impression of a zinc etching is made in wax and suspended with a plate of copper in an acidulated solution of copper sulphate. An electric current is then turned on and the waxed impression begins to be plated. When of sufficient thickness, the wax is removed from the plate, and after mechanical

adjustment the new impression or electrotype is ready for the printing press.

3. *Halftones.* These are made either from the object itself, from photographs or from wash drawings in black. The first step in the halftone process is the photographing of the object of illustration through a screen interposed between the copy and a sensitized plate in the camera. The result is a negative the surface of which has been broken up into very small dots. In proportion to their size these dots give all the degrees of tone except positive black or white. Hence, the name "halftone." The negative is printed on a copper plate and goes through the etching process described above.

4. *Stereotype.* This is a simple process whereby the same advertisement may be duplicated. Stereotypes are made by beating a moistened paper pulp substance against the type form in which the layout has been put. This pulp with its impression is then heated, dried and placed in a half cylinder, when the molten type metal is run into the space between the cylinder and the paper. By a mechanical device this type metal is hardened into the desired impression before the paper has been even scorched. There are church advertising houses which now will furnish these pulp forms known as "mats," from which the user may make his own stereotype. One advantage of this is the lightness of the stereotype and the ease of transportation.

PROOFREADING

Many times a minister is at a loss in the correcting of his copy for the reason that he is not

SIGNS USED IN CORRECTING PROOFS

	Push down the lead which is showing with the type.
	Delete; take out.
	Turn inverted letter right side up.
stet	Let it remain; change made was wrong.
	Indent one *em*.
	A period.
	The type line is uneven at the side of the page; straighten it.
	A broken letter.
	A hyphen.
ital.	Use italics.
	Join together; take out the space.
	Take out letter and close up.
center	Put in middle of page, or line.
	Straighten lines.
	Insert an apostrophe.
	Insert a comma.
	Raise the word or letter.
	Lower the word or letter.
	Bring matter to the left.
	Bring matter to the right.
#	Make a space.

lead	A thin metal strip used to widen the space between the lines.
space out	Spread words farther apart.
¶	Make a paragraph.
no ¶	Run on without a paragraph.
cap.	Use a capital.
l.c.	Use the lower case (small type), *i.e.* not capitals.
s.c.	Small capitals.
w. f.	Wrong font — size or style.
font.	Kind of type.
tr.	Transpose.
rom.	Use roman letter.
overrun	Carry over to next line.
^	Indicates where an insertion is to be made.
Qy. or (?)	Doubt as to spelling, etc.
≡	Indicates CAPITAL letters.
≡	Indicates SMALL CAPITAL letters.
—	Indicates *italic* letters.
~	Indicates **black type** letters.
≡	Indicates **BLACK CAPITALS.**
≡	Indicates **BLACK SMALL CAPITALS.**
—	Indicates ***black italic.***

familiar with the signs of proofreading. To facilitate his work a table of the symbols is given. (See pages 234 and 235.)

THE UNION LABEL

On several pieces of publicity in this book you will notice the union label. This is assurance that the work was done in a union shop. To some churches this means nothing. But others which like to have their approval of organized labor known insist on its being displayed on all of their printing.

CHAPTER 13

UNCLE SAM AS THE MINISTER'S ASSISTANT

Most of the material in this chapter could as well be labeled evangelism, for it is purely a method of increasing the spiritual life of the church. But that chapter is a lengthy one so into this we crowd some methods which have brought results through the use of the mail system.

I think it might be well for the minister to subscribe to one of the magazines devoted to direct mail advertising. From it he would constantly be gaining ideas which could be transferred to church work. Suffice it to say that men who build mail-order businesses know that they can depend upon certain laws and can estimate pretty closely the returns on any one piece of publicity. It would be well for the minister seriously to consider this phase of activity.

SPENDING MONEY FOR POSTAGE

More and more churches are learning that it pays to spend money for postage. It is about the only way to reach the entire congregation with any announcement or proposition. We discuss in another chapter the use of the direct mail system in the every-member canvass. The financial side of church activities is not the only one which can find use in this method.

It is a mighty good church that has an average of 60 per cent of its congregation at any one service or at both services on any one Sunday. No matter how eloquent an announcement may be, one made

Please Answer these Questions AND RETURN THE CARD AT ONCE

I. Do you favor an evening service in our church?

Yes..... No.....

II. If an evening service is offered, would you support it by regular attendance?

Yes..... No.....

III. What type of evening service would appeal to you? Make your suggestions.

Sign your name.....

Referendum on the Evening Service

This was used by the First Congregational Church, Waterloo, Iowa. The questions were printed on a postcard. It was sent out with a letter. The postcard has the return address printed on it.

before the congregation at the service cannot be any where near 100 per cent perfect. Subtract from the number present those who did not hear correctly and it will be found that the proposition did not get across to a very large proportion. But have the announcement printed. Put it into an envelope and mail it to every member. Not all will read it but a much higher percentage will be obtained in this way.

THE REFERENDUM

There are many possibilities in a "mail referendum." A church we know of submitted by mail the proposition as to whether the pew system should be abolished in favor of a more modern system of church finance. Another church put the question of a building site up to the congregation in that way. I have used this method in asking the congregation to select five men to serve on a building committee. After the vote was taken the election was confirmed by the stated meeting to comply with the law. There are many, many ways in which this plan can be used, though, of course, it has its limitations.

Experience has taught a number of things.

First, you can't expect the majority of people to express themselves freely by mail. It is well if you want an expression to send out a question so worded that it can be answered with a check mark or a plain Yes or No.

Second, if the question is a vital one, there should be some preliminary procedure to inform the membership so that the decision will be an intelligent one.

Third, if a special meeting is required to make the action legal, make that plain in the letter. Urge them to come to the legal meeting, but make plain that the vote is purely an advisory one and is not binding, though it will give the official meeting an idea of the mind of the people.

A SATURDAY NEWSPAPER

More and more churches are beginning to substitute a weekly news sheet for the conventional Sunday bulletin. This seems to me to be a logical

development of church publicity idea. Some kind of weekly announcement is necessary in most parishes. The Sunday calendar may be a thing of beauty but unless it carries its message to all the congregation it doesn't do its part. Some churches will use it on Sunday and then mail it out on Monday morning. When there is vital news or an important announcement to be made one ought to feel free to cut down on the space given to an order of service which all the worshipers know anyway. The old church bulletin with an entire page given to the officers of the church is an anachronism in this day of ideas.

This is where the Saturday news sheet has it over the Sunday calendar. It is usually not a large periodical and may not be much larger than the ordinary bulletin. But each Saturday it will bring to the membership a reminder of the Sunday services and of events which are coming. During the days when a canvass of any sort is imminent it can take the place of letters. Many form letters, cards and other advertising features can be eliminated if the preacher has a weekly messenger he can speak through to his entire congregation.

While it costs to send out letters, a church which issues a weekly news sheet may take advantage of the opportunity to use the second-class rates. In order to do this there must be a bona fide subscription list. This may either be accomplished by actually taking subscriptions, though as a rule this is a tedious and impossible task. A clause put in the annual pledge card stating that the first twenty-five cents paid in goes for one year's subscription to the news sheet will fill the government requirement. Rev. Ralph Stoody tells me that the cost of mailing

out five hundred copies of the *Grace Church Messenger,* Grace Methodist Episcopal Church, St. Johnsbury, Vermont, at this rate is but ten cents.

Another advantage—a financial one—that these news sheets have over the Sunday calendar is that they can carry advertising, thus reducing the cost of the issue. Of course, one might carry advertising on the Sunday bulletin if one cared to, but it seems a little out of place in the service of worship. Many news sheets have come from churches to the desk of the writer. They are mostly small four- or six-page sheets, some of which carry advertising while others do not, but all avail themselves of the second-class mailing rates. Where a subscription is charged it is twenty-five cents per year.

GETTING MEMBERS BY MAIL

Personally I have always been skeptical of a mail system of securing members. But facts are facts and there is no question but that it works. The First Methodist Episcopal Church, South, of Little Rock, Arkansas, has a membership of 2,800. During the eight years' pastorate of Dr. Philip Cone Fletcher, 2,400 members have been received. Not an additional service has been held, yet there are new members constantly coming. The secret of his plan is a system of mailing to prospective members a letter asking them to join the church and enclosing an application for enrollment. Dr. Fletcher almost always follows this with a personal visit, but the letter has paved the way. Says his secretary, "It is surprising how many of these cards are returned. Not always for the next class, but sooner or later they come in."

On the other hand, some very successful ministers have made personal appeals by mail. Knowing that a man is difficult to approach, they will sit down and write him in a direct, friendly way asking if the time has not come when he should make his decision for the church and urging the arrangement of a date when the matter may be discussed. This, however, should not be confused with a form letter. It is a full-hearted message which is seeking a definite individual.

ENLISTED FOR SERVICE

Ministers and Christian laymen are insistent that church membership should mean more than the opportunity to sit in a pew. Some one has suggested that instead of having people "join the church" we should encourage them to "enlist for service." It was a wise person who remarked, "The church is filled with willing people; some are willing to work and others are willing to let them." A Presbyterian bulletin carries the caption, "Lord, use me—in an advisory capacity."

This tendency of requiring active participation in the services of the church has led to various forms for enlistment. The usual way is to call attention to the ways in which a member may serve. The Billings, Montana, Congregational Church thus expresses its wish in the church bulletin.

The following suggestions were sent out from the Greenwich Presbyterian Church, New York. On page 243 is a rather complete enlistment card (maybe too complete), but it is a good illustration of possibilities along this line. I have sometimes wondered what would happen if everybody wanted

to teach a Sunday school class or sing in the choir. I presume that the volunteers for these tasks are never so numerous as to swamp the absorbing capacity of the organization.

WANTED

522 Recruits for Duty this Season!
300 "regular" for the Church School.
20 volunteers for the Choir.
100 workers for Fellowship visits and the every Member Class.
25 men for a Bible Class.
75 people for Church Night.
450 people "regular" at Morning Worship.
75 women to work in the Ladies' Society.
30 young folks in the Sunday Night Club.
50 boys in the 4-Square Clubs.
15 girls in the Junior Choir.
26 teachers in the Church School.

1,566 "jobs" or three each for 522 people!

Come and Get Yours!

Believing in my responsibility to my God for the work of His church and being willing to have a part in the work of His kingdom I will coöperate with our church as follows:

I will pray daily for my church, for its pastor, for its workers and members and for God's blessing upon our program for the year, or (see next question)

Instead of praying once daily, I will pray night and morning for these aims.

I will make every effort to attend one preaching service a week at the church.

I will endeavor to attend the midweek service as regularly as possible.

I will set aside some time each day for the reading of my Bible and for quiet prayer.

Work for the Church

1. I will agree to make one call a week on strangers whose names may be sent me by the committee.

2. I will seek out in my own neighborhood at least one person a week who does not attend church and invite him to come.

3. I will plan to invite and bring with me to church one new person every month.

4. Although not agreeing to call myself, I will send the names of one or two people each week who would be prospects for church members or attendants.

5. I will take a class in the Sunday school if asked.

6. Because I have not the training to teach in the Sunday school I will give one night a week to attend the thirty weeks' course in teacher training beginning in January to enable me to undertake this work.

7. I will assist occasionally in the work of preparing and serving church suppers.

8. I will make every effort to attend regularly once a month one of the following meetings according to my sex:

Pastor's Aid Society.
Women's Missionary Society.
Women's Friendly Society.
Greenwich Men's Association.
The Ushers' Club.
Greenwich Girls' Club.

9. I will read a verse of Scripture or a clipping at the midweek service if given it by the leader.

10. I will agree either.

(a) to act as usher.
(b) to greet people at the door as I may be requested to by the committee.
(c) to try to speak to and shake hands with at least two people after the close of the service every Sunday.

11. I will go over my income and expenditures and consider in a new light whether I am doing my full duty as a Christian steward in the amount I am giving to my church for its expenses and for the great missionary enterprises of my denomination.

While defects might be found in any enlistment card, I think that no one will question that this is a move in the right direction. Church members are happier when they are put at work. A card such as this puts it up to them straight. They have an opportunity to designate the kind of work they like. But after they have indicated their willingness it is plainly up to the church to see that they are put at work.

These cards may be distributed in the congregation in connection with an announcement or sermon regarding them but they should also be mailed to reach the largest possible number. If the church has a news sheet, an explanation can be made and the list printed in the paper. Or it may be printed on the Sunday bulletin and a sufficient number of the issue printed to mail out the next day.

GETTING OUT THE MAIL

This entire chapter has presupposed one thing, that is, that the church has an accurate mailing list. This is something every live church should do. Do not allow members to get lost. Keep the addresses checked up. You may want your lists classified in a number of ways.

1. A complete list of church members.
2. Heads of families.
3. Officers and members of societies.

These three lists are enough for practical purpose. Most churches will have also a prospective members' list but that should not be confused with the communicants' lists above.

No matter who sends out the mail some kind of an addressing machine is a necessity. If the mail

goes out from the church office the church should own one. The plates for the machine provide an index in themselves and the work will be done quickly and accurately.

POST-CARD PUBLICITY

The post-card is not to be despised as a means of publicity. If one will give proper consideration to getting out an attractive design which will catch the eye, it may be most effective. It has an advantage over the letter in that one does not have to tear open an envelope to see the message.

George H. Doran Company, publishers of this book, have utilized the advantage of the post-card in reaching their trade list. On the proposition that one point a day is pretty effective publicity the house started the *Daily Free Press,* with a message printed on a post-card. The results were not alone a matter of comment, but the information on the card got across. Why wouldn't this be a fine idea for a church?

Take particularly the days of a campaign. Suppose that each night a card is prepared to get to the congregation in the morning mail. These can be addressed beforehand so that it is a simple matter of having the impressions made. It would be much more effective than trying to get the people together for mass meetings.

The South Congregational Church of Newport, New Hampshire, has worked out a scheme whereby men solicit men by means of post-cards. Attractive cards of a suitable design are chosen. These are imprinted with some design such as, "I will be glad to meet you at church next Sunday." Then these

are given out to a dozen picked men in the church who sign them and mail them out to selected men whom they wish to interest. This is followed up by a check-up on Sunday and personal attention is given to the men who respond to the invitation.

KEEPING THE MAILING LIST UP-TO-DATE

This is the problem of every direct mailing concern. Every incorrect address means a loss. It is also a problem with churches. If 10 per cent of the addresses are wrong it means a corresponding difference in the returns. Ministers would be interested to know just what pains houses using direct mail advertising take to keep their list up-to-date, and yet there is no list which is perfect.

It is more simple with the church for, at the most, there are but a few hundred addresses. But people are constantly moving and many churches have more than 10 per cent "addresses unknown." How can this be remedied?

The congregation can be educated to an appreciation of reporting changes of address. This can be done by calling attention to the matter on the church calendar and by having convenient cards in the card racks for recording any changes. A certain percentage of the people will respond to an appeal such as this. Many, of course, will not.

The minister will constantly find in his calls that changes have been made and will record them on returning to the office. One advantage of the addressing machine is that the necessity of having plates made, though they cost money, stresses the point of making an effort to have things correct.

A third and very effective way is to have regular

and systematic visitation throughout the parish, say, once a quarter, which will give a check-up on all addresses. The Central Presbyterian Church of Buffalo makes this visitation in connection with its communion roll call. It is conducted by the elders of the church who are personally to leave the "communion cards" in each home. If the family has moved, the elder is to take the card to the new address. If at the post-communion Session meeting he has still cards which have not been delivered, the minister calls attention to the fact that he must locate the family, if at all possible. In this way the number of unknown addresses is greatly reduced.

TESTING LETTERS

The best authorities on direct mail advertising are agreed that every letter should be tested before it is used on a large list. A few hundred typical names are selected and the mail sent out to them. A record of the returns determines the pulling power. I doubt if anybody can analyze the strength of a letter or any other form of advertising without testing.

It is difficult to test church letters in this way. The next best thing is to learn through one's own experience or through the experience of other churches just what kind of letters pull. The value of these given here as sample letters for debt raising lies in the fact that they have been used twice, to the writer's knowledge, and each time with success.

The letters were originally a part of a campaign in the First Presbyterian Church, Independence, Iowa. They were published in *Church Manage-*

ment. From that magazine officers of St. Matthew's Methodist Episcopal Church of Philadelphia, Pennsylvania, took them, changing them just enough for their purpose. The church sought to raise a debt of $2,500. There were four letters in the original series. They sent out three and the returns were so large that the fourth was not mailed. The debt was paid and a balance of $2,500 left in the hands of the committee.

Letter No. 1
ST. MATTHEW'S METHODIST EPISCOPAL CHURCH
53rd and Chestnut Streets
Philadelphia, Pa.

October 8, 1925.

Dear Member:

This is an important letter. It is written to you personally. It had to be duplicated because it is impossible for me to write several hundred letters by hand.

This is the message that I want to bring. Please read it carefully.

For several years you know a debt has hung over your Church, but we expect it to be cleared next month. During the past year, however, in order to meet the debt we have trimmed very closely and have not done some of the things that should have been done to keep the property in bang-up condition, and so our repair bill for the coming year is going to be high. Then the interest and taxes on the parsonage must be paid. Altogether the Board of Trustees estimate that we must spend $2,500.00 over and above the regular running expenses during the coming twelve months.

On the fifteenth of November we begin the great series of services leading up to Anniversary Sunday, and we want to go into that week with the full knowledge that the future is provided for. A public appeal for funds will NOT be made on Anniversary Sunday as has been the custom in the past. The Trustees believe, and I agree with them, that there are seventy-two people in this Church who in response

to this letter will give $35.00 each to this fund that the Trustees must have. Can we count on you for that amount?

Just fill out the enclosed card and mail it or drop it in the contribution box at the Church door. You have several months in which to pay the amount.

One word more. No house-to-house canvass will be made, no public collection will be taken, no one will call on you personally. I have been Pastor of this Church for almost four years. In that time you have never failed—you will not fail this time, I am sure.

Sincerely, your Pastor,

Letter No. 2

St. Matthew's Methodist Episcopal Church
53rd and Chestnut Streets
Philadelphia, Pa.

October 21, 1925.

Dear Member:

How beautiful is the story of the three Wise Men who came to the infant Jesus and "offered unto him gifts, gold and frankincense and myrrh."

Notice that the FIRST gift was gold! Frankincense (consecration) and myrrh (service) were precious, of course. But what the poverty-stricken parents of Jesus needed—and needed desperately—just then was gold.

All our talk of devotion to God and willingness to work for him is worth little, if we are not willing, in times of need, to bring the gift of gold.

And when we bring this gift of gold to the Church, the one divinely organized institution in this world, we give it to the Christ-Child just as truly as the Wise Men did.

Your Church needs a gift of gold. Many responded to my last letter, but not enough to reach our objective. We need many more people to subscribe $35.00 each. We are going to burn the mortgage on the Church next month, but this

$2,500.00 is needed to insure the successful maintenance of the Church property during the next year. It will be used entirely for taxes, insurance and repairs.

And Remember—

There will be no drive for this money, no personal solicitation. It is just a matter for you to decide as you read this letter in the privacy of your home.

"Christ also loved the Church and gave himself up for it" (Eph. v. 25). Someway I cannot get away from the thought of that verse, Christ giving his life for the Church.

"I gave my life for thee;
What hast thou given for me?"

And what have I done for Him? Have I ever made any real sacrifice? It is a heart-searching thought. Will you not think this matter over prayerfully, and fill out the enclosed card at once?

Sincerely, your Pastor,

Letter No. 3

St. Matthew's Methodist Episcopal Church
53rd and Chestnut Streets
Philadelphia, Pa.

November 4, 1925.

IF YOU CAN'T GIVE $35.00—GIVE WHAT YOU CAN

Dear Member:

The day of our 37th anniversary is drawing near. What kind of an occasion will it be? There are two phases to an anniversary—first, commemorating the achievements of the past. We shall be happy to do that. Second—looking forward to the future as a time of still greater accomplishment.

Are we going to look forward with the knowledge that a debt will hang over us if we do not raise this $2,500.00?

Is there anything about a debt to make one enthusiastic? Are YOU willing to do your share to help us provide for the future and to wipe the slate clean?

The Trustees meet on next Monday night and at that time they will hear the report as to the result of this canvass. What will that report be? Many people have said to me, "I want to give, but I can't give $35.00." If you can't give $35.00, give what you can, but if possible, keep the contribution above $10.00. We ought to get a lot of $20.00 and $25.00 contributions in response to this letter. It doesn't make any difference what you give—just give as much as you can and send your card in right away.

Let me tell you again just what this $2,500.00 is needed for. There are many repairs that must be made to the church property—not improvements, mind you—but repairs; then the interest on the parsonage mortgage must be paid, taxes must be paid, and insurance must be paid. I think the Trustees have been conservative when they have asked for only $2,500.00.

Remember you have eight months to pay the amount in, and if anything should transpire in that time that would make it impossible for you to pay it, your obligation is cancelled.

Finally, I want to remind you that no member-to-member canvass will be made for this money—no one will call upon you in your home or office; the matter will not be brought up at church service, for certainly we are not going to mar our Anniversary Service by pleading for money publicly.

It has been no easy task for me to sign my name to 1,500 letters, for us to address 1,500 envelopes, and then fold and seal the letters. Yet this has been done, in addition to my regular work and the regular work of the men who have helped me. It has been done, and it has been done gladly. With all of our hearts we want to see this money raised.

With the hope and prayer in my heart that it will be done before next Monday night, I am

Your fellow-worker,

Part V: Administrative Detail

CHAPTER 14

THE CHURCH DOLLAR

THE dollar has played a mighty big place in modern parish administration. Sometimes it has played too big a part. Crowded by economic pressure, the anxiety of the church to get the necessary dollars has led to an overemphasis of the financial to the detriment of the spiritual values of the Church. The cure for this condition is not found in ignoring the financial side, but in the honest consideration of its demands, and the putting of it in the place it belongs. Nothing hurts a church as much as the constant clamoring for money. All churches must have the cash to meet their obligations but the wise church will adopt a method of caring for its temporal affairs which will not seriously interfere with its spiritual program.

BUDGETING A CHURCH

Probably the first step toward the solution is the making of a proper budget. This is a comparatively simple matter. It merely means the consideration of the expenses of the church for the next year, based upon the income which may be expected. Even with a very small church budgeting is to be recommended. With the large churches it is a necessity. Assume, for example, that a committee has been appointed to make out a budget for the

next year. It will go at its work something like this.

From the treasurer's books the committee will know fairly accurately the expense of each item.

Expense last year (learned from the treasurer's book):		To be expended for next year:	
Minister's salary	$2,500	Minister's salary	$2,750
Coal, Gas, Electricity.	500	Coal, Gas, Electricity.	500
Music	500	Music	500
Insurance	150	Insurance	150
Printing and Postage, Etc.	300	Printing and Postage, Etc.	300

Now this is a very simple thing to do in the average church. In the items above the pastor is given an increase of $250. The committee should have some reason for believing that the increase ought to be given and that the congregation would approve it. Budgeting is not merely a matter of putting figures on paper. It consists in matching expenses with resources.

FIRST CONGREGATIONAL CHURCH

Waterloo, Iowa

PROPOSED BUDGET FOR 1926

This is merely a "Proposed Budget." It represents what the Trustees and Finance Committee regards as necessary to properly carry on our work during the coming year. If the full amount is pledged this Budget will be accepted. If the pledges do not equal this amount this Budget will be revised.

	Minister's Salary	$5,000
	Secretary and Parish Visitor	1,200
	Custodian	780
1—	Music	1,300
	Printing { Weekly Bulletin; Monthly Pastoral Letter; Special Correspondence }	400
	Publicity	250
2—	Office Supplies	300
	Fuel	550
	Water, Gas, Power, Phones, Light	250
	Insurance	250
	Church School and Young People's Work	500
	State and District Conventions, expenses and dues	100
3—	Interest and Amortization of Debt	1,500
	Incidentals	100
	Benevolences	2,500
		$15,080

1—Includes Organist, Quartette and Sheet Music.
2—Includes new Typewriter and Duplicator. If these are procured the printing bill will be substantially decreased.
3—Money has been obtained at the banks to pay for extensive repairs on the building and the installation of a new heating plant.

(A typical plan of a church on a single budget. Individuals make but one pledge which covers both local expense and benevolences.)

More and more there is a need of churches making out suitable budgets for their benevolent funds. Many churches will plan most carefully on their own expenses and let mere chance take care of the missionary moneys. This nearly always results in an indifference to the requirements of the missionary demands on the church. If the officials treat it seriously enough to make it an item for the budget a step has been taken toward recognizing the responsibility to the denomination.

One mistake which is oftentimes made is the failure to allow for a shrinkage in the pledges which may be made for the new year. This will vary with

different types of churches but every church can count on a falling off. If you will go over your treasurer's books for some years past I think you will find that the percentage each year is about the same.

When the budget is made it must be tested beside the expected income. This may be in the form of definite pledges, income from invested funds, rentals, etc., or it may merely be the expectation based on the receipts of previous years. If the anticipated income covers the budget everything is fine. If there is a difference immediately some effort must be made to find new resources. In case of a failure to do this the logical thing is to cut the budget.

Sources of Income

The sources of income of the churches are many. Some have invested funds and rentals. Others depend upon pew rentals, pledges from members, free-will offerings, public solicitations. And there are many churches which still look for revenue from fairs, entertainments, etc., though their number is happily declining.

Some churches still have the pew rental system. They are tied by tradition so that they do not feel free to change to a more up-to-date plan. There are serious objections to such a system. The most serious is that it makes the church a rather exclusive institution in which strangers do not feel welcome. Proponents of the plan will point out, however, that it conserves the idea of a family pew which has been lost out of those churches which have adopted the free pew system.

To the mind of the writer the fairest plan of church finance is by means of contribution made by the members of the congregation from their incomes accordingly as God has prospered them. This plan supposes a Christian stewardship and a system of pledges and payments. It supplants the haphazard and emotional giving with a plan which provides for regular contributions at stated periods.

One of the high points in the development of modern church finance was the introduction of the weekly contribution envelope. This weekly opportunity for consistent giving revolutionized church finance. Some will remember the days of the subscription paper. When money was needed some one went around with a paper for members to sign, giving the amounts they thought wise. In that day donation parties were also in vogue. I can remember as a boy seeing farmers bring potatoes and apples to the parsonage, asking that they be credited on salary. The weekly envelope sealed the doom of these things.

But after the weekly envelope came into vogue it was necessary to perfect some way of securing the largest number of pledges to cover the budget. This resulted in the Every-member Canvass, another high point in the story of modern church finance.

Set Up for the Every-member Canvass

The genius of this plan is to have every member reached with an invitation to make an honest pledge for church support. It is usually most effective when sufficient canvassers are enrolled to allow the work to be done on one day. The important steps in the canvass may be given as shown on p. 260.

1. The selection of a competent person or committee to head up the canvass.
2. The setting of the day.
3. The selection and call of the canvassers.
4. The instruction of the congregation as to the budget.
5. The instruction of the canvassers in the budget and also as to their duties.
6. The careful analysis of the congregation as to its contributions. Every canvasser should know just what the prospect gave last year.
7. The letter to the congregation announcing the date of the canvass and asking each one to be home that day.
8. The canvass, preferably on a Sunday, when the men may be consecrated for their task at the morning service and meet at a supper in the evening to tabulate the results.
9. The follow-up of those persons who are not reached on the day of the canvass.

This method has proven very effective and large numbers of churches have adopted the plan of having such a systematic canvass made annually.

The Honor System in Church Finance

We have got to face the fact, however, that there is a very definite reaction to-day against the campaign idea. It has had its day. Laymen have had their fill of "canvassing." The church has learned a great deal during the period. There has been an advance in methods of stewardship. The per capita amount of contribution has increased. But new ways of securing pledges are necessary.

I SAID,--------THEY SAID

I said to the Church Session,—"I wonder if our people would coöperate in a plan which I have in mind?"

They said,—"They will do anything you ask them to which is at all reasonable."

I said,—"I have been thinking that it would be a fine thing to have them bring their pledges to the church this year instead of sending canvassers out for them. Do you think they would do that?"

They said,—"Try them and see. We think that you will be surprised with the response you get."

I said,—"All right. Then let's get busy on that plan."

——THE PLAN——

The Day will be Sunday, March 8th.
Pledge cards for 1925-26 will be distributed to all members and contributors to the church in advance.

A Chest (Joash's Chest) will be provided in the front of the church for the pledge cards.
These pledges will be presented at both services.
Families which present pledges from every member of confirmation age and over will be known as 100 per cent families and their names will be published in the bulletin the following Sunday.
Those who cannot attend may send their pledges and be counted as present.
A canvass of those who do not present their pledges on March 8th will be made the following Sunday.

Remember "1925 Means Loyalty."

William H. Leach

Introducing the Idea of a Joash's Chest.

It is in this period that there are coming into vogue plans which are more or less similar but which we may designate as the Honor System. In reality it includes a plan of much more ancient origin which has been time and time again effectively used. It is called "Joash's Chest." This plan has as a foundation the Bible account of the days of Joash when a great chest was placed in a conspicuous position to receive the contributions of the penitent Israelites for the restoration of the Temple. In its modern version the chest is placed in a conspicuous place in the church and the members drop their offerings or gifts into it.

The Honor System makes use of this chest but adds to it a very effective mail scheme. Letters with strong selling power are mailed to the members asking that they bring their pledges on a certain date. We must recognize that in the every-member canvass many men go out who are better walkers than they are salesmen and as the result they do not bring in 100 per cent. A good selling campaign by mail may even surpass the results accomplished by the personal workers.

Here is what the Rev. R. Murphy Williams of the Presbyterian Church of the Covenant, Greensboro, North Carolina, has to say of this plan:

"For a number of years I tried to get our deacons to adopt the 'Honor System' in raising the budget of the Church of the Covenant, but they felt that the people would not respond. The middle of February, 1924, I again asked that they let us try it and they consented. So we wrote about it in the bulletin, I proclaimed it from the pulpit, a number of our members commended it, we sent letters explaining it

and requested the membership to come to the church on the afternoon set and subscribe the amount they wanted to give for local church support and the benevolent causes during the year 1924-1925.

"Some were skeptical in regard to the plan, but many were surprised and all were delighted at the hearty response of our people, and some outside friends who were interested in the church made subscriptions. A few reduced their former subscriptions, but a greater number increased theirs; and, by far, it was the most satisfactory method we have tried.

"There were some who did not come to the church at the time we suggested. To those who did not come, we wrote a letter enclosing a subscription card, asking that they send in their pledge by a certain date. In this manner we secured contributions from a larger per cent of our people than ever before."

Using the Mail for Special Campaigns

Direct mail publicity is well adapted for special money-raising campaigns. A good sales letter ought to do more for the church than a poor personal salesman. In some of the larger cities a personal canvass cannot be made without a considerable loss of energy and time. The mail is quick, direct and effective. It is not an easy matter to produce the right kind of letters. When the success of the campaign depends upon a letter or two it would be wise to prepare them carefully and to make every possible test of their pulling power. The letters at the close of Chapter 13 and the one given here are letters which have shown their selling value.

This letter, used by the Plymouth Congregational Church, Newark, Ohio, in connection with its every-member canvass, got results.

To You
From Chas. R. Foote:

Why is it that some men make a success of everything they undertake while others of equal intelligence and industry only just get by? One uses established business practices, the other does not.

Good methods are just as important in conducting the business affairs of a church as they are of a bank. It has been proven by all successful churches that the way to handle church finances is to figure out in advance the fixed expenses for the next year. That means, in other words, the expenses that must be paid whether you go to church or not. The total amount of these expenses is called the budget. The membership of the church is then analyzed by a committee and an effort is made to secure pledges to cover the estimates and thus care for the budget. You will admit that this is a good business plan.

The advantages of this plan are as important to the contributors as they are to the church. The contributors discharge their obligations to the church in small weekly payments. The church knows what to expect and can pay its bills promptly. It eliminates repeated calls for money. Each one knows what is expected and can prepare accordingly. It prevents many good, self-respecting people from becoming objects of charity. Many persons who would be offended if their neighbors should offer to pay their grocery bills for them, permit others to carry their church obligation for them.

Sunday afternoon, December 7, you will be given an opportunity to say what proportion of the budget for 1925 for Plymouth Church you feel it your duty to assume.

Yours truly,
CHAS. R. FOOTE,
Director Every-Member Canvass.

Everybody attend the Pot Luck Dinner, 6:30, December 3. It's free.

MONEY FOR NEW BUILDINGS

When a church has been going quietly along paying its bills it oftentimes will be stunned into inactivity by the very thought of raising large sums of money for building and extension purposes. On the other hand, when the church has accepted the challenge it has found that at its very door are resources it never dreamed of. But the raising of a large sum for extension purposes is a different matter from raising the annual budget.

One safe rule to follow is that no campaign for funds for a new building should take place until it has been definitely decided that the program will be put across. We all know of churches which have had building funds which have accumulated through the years. It is possible for such a fund to be developed. But usually it is a small and insignificant amount compared with what will actually be needed. When a new building is finally decided upon then is the time to go ahead. Have the cost analyzed. Have an architect employed and the plans drawn. They make the best kind of publicity. Then, when it has been definitely decided, go ahead to raise the money.

There are some churches which will be able to respond to the appeal with cash. Ministers of such churches ought to appreciate their good luck. Most of the churches will consider the work well done if they can get good pledges to cover the estimate cost. Many have found the work easier by spreading the period of the payments over several years. Thus if the period is five years, a pledge for five hundred dollars would mean one hundred a year or less than $2.00 per week. Five years, however, is

too long a period. Practice has shown that three years is the best period for the pledges.

The church can provide methods of payment suitable to the financial exigencies of the congregation. If necessary, the payments may be made in weekly installments. Some churches have had one side of their duplex envelopes printed for this purpose. Others will prefer the monthly or the quarterly payments. No matter what method is adopted there should be a very accurate bookkeeping system to keep track of the pledges and to send receipts. It is usually wise to have a separate secretary and treasurer for this fund, and a separate bank account is absolutely necessary.

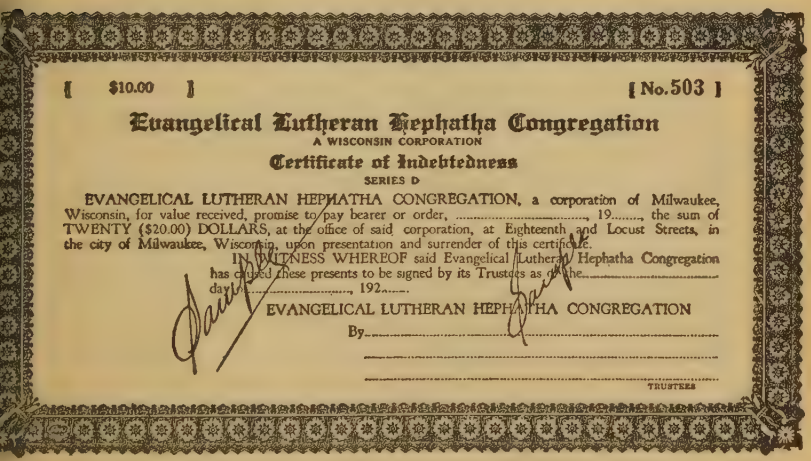
There will be churches which will not feel able to finance their projects even under this method. If it is at all possible for the congregation to meet its own needs without making a general appeal, it should feel the obligation to do so. But undoubtedly occasions arise when a wider or a different appeal must be made to put the program across. Here are some unique plans which help in emergencies of this nature.

Redeemable Certificates of Indebtedness

As far as we know this plan originated with the Evangelical Lutheran Hephatha Church of Milwaukee, Wisconsin. It provides for a plan whereby a church may be built "without cost." The members lend the money for which they receive certificates of indebtedness to be redeemed at double face value in twenty years. (See page 267.)

In order to mature these certificates the congregation, each month for twenty years, put into a

redemption fund one-half of one per cent of the value of certificates outstanding. If the total issue were twenty thousand dollars, this would mean fifty dollars per month. To administer this fund a special board is selected, which will invest the money in securities paying not less than five per cent interest. All interest is reinvested with the other moneys.



[$10.00] [No. 503]

Evangelical Lutheran Hephatha Congregation

A WISCONSIN CORPORATION

Certificate of Indebtedness

SERIES D

EVANGELICAL LUTHERAN HEPHATHA CONGREGATION, a corporation of Milwaukee, Wisconsin, for value received, promise to pay bearer or order, ..., 19....., the sum of TWENTY ($20.00) DOLLARS, at the office of said corporation, at Eighteenth and Locust Streets, in the city of Milwaukee, Wisconsin, upon presentation and surrender of this certificate.

IN WITNESS WHEREOF said Evangelical Lutheran Hephatha Congregation has caused these presents to be signed by its Trustees as of the.....day of....., 192....

EVANGELICAL LUTHERAN HEPHATHA CONGREGATION

By.....

.....

.....

TRUSTEES

The price of the certificates is kept to small denominations so that all may feel free to invest. If it is an added inducement, they may be sold on the installment plan. While, in reality, the members redeem their own certificates, the plan promotes loyalty and sustains the morale during the twenty years. A little figuring will show that the amount paid into the treasury will not alone meet the indebtedness but will return a nice bonus to the treasury.

The Milwaukee church has made provision for

the certificates to have a loan value after three years. Provision is also made for an earlier maturity at five per cent interest if the board desires it. The board is likewise instructed to give church members preference in loans on real estate, all loans being approved by the attorney. This plan with its many variations may be used by churches seeking an easy yet tried way of promoting their building enterprises.

Selling Bonds

Christian F. Reisner in financing the Broadway Temple of New York resorted to a system of selling bonds. The cost of the building is estimated at between four and five millions of dollars. Of this amount as much is secured on a first mortgage as is possible. The balance has been secured by selling five per cent bonds. It is planned to pay the interest and the principal on these bonds from the earnings of the building. The great building will be a business block, apartment house, restaurant, gymnasium, and will have other features. These many things will bring in revenue. From the earnings the bond charges will be met. This plan has the sanction of sound financiers in New York and the issue has been absorbed. While this plan applies in particular to a church with a business income, variations of the scheme will be of assistance to other churches.

NECESSITY FOR A BACKGROUND OF STEWARDSHIP

No matter what plan for raising the pledges may be used permanent results must depend upon the

persistent education in the principles of Christian stewardship through sermons, special classes and Sunday school curriculum. Until the Christian sees the obligation of dividing his wealth with God and humanity any method, however perfect in itself, will not get results.

Some churches have sought to persuade their members to become tithers. Where this plan has been successful startling results have been secured. A group of tithers can revolutionize any church. Money literally pours in to meet the expenses. Canvasses and special appeals are not necessary.

Others have sought the method of stewardship training without emphasizing the necessity of the tenth. It is hardly within the province of this book to pass on the respective merits of these two plans. Sufficient to say that either one is a splendid advancement over the idea that the church must go to its members and beg a pittance to carry on its work. Any plan which shows the individual responsibility to his church and his God is worth while.

FOR RAPID CALCULATION

The table on page 270 provides for the rapid calculation of the weekly pledges. It is easy to tell just what a weekly pledge will amount to for the month, quarter or the year.

PLEDGE MULTIPLICATION TABLE

Showing the amount of any pledge for a week, a month, a quarter or a year.

Amount of weekly pledge	Month of 4 Sundays	Month of 5 Sundays	For one quarter of 13 Sundays	For a year of 52 Sundays
.05	.20	.25	.65	2.60
.10	.40	.50	1.30	5.20
.15	.60	.75	1.95	7.80
.20	.80	1.00	2.60	10.40
.25	1.00	1.25	3.25	13.00
.30	1.20	1.50	3.90	15.60
.35	1.40	1.75	4.55	18.20
.40	1.60	2.00	5.20	20.80
.50	2.00	2.50	6.50	26.00
.60	2.40	3.00	7.80	31.20
.75	3.00	3.75	9.75	39.00
.85	3.40	4.25	11.05	44.20
1.00	4.00	5.00	13.00	52.00
1.25	5.00	6.25	16.25	65.00
1.50	6.00	7.50	19.50	78.00
1.75	7.00	8.75	22.75	91.00
2.00	8.00	10.00	26.00	104.00
2.50	10.00	12.50	32.50	130.00
3.00	12.00	15.00	39.00	156.00
4.00	16.00	20.00	52.00	208.00
5.00	20.00	25.00	65.00	260.00

Suggested by the Rev. Henry J. Simpson, Cincinnati, Ohio.
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CHAPTER 15

SPENDING AND ACCOUNTING

Common opinion would have it that one thing church officers have no need for training in is the spending of money. Their difficulty is in getting the money, not in spending it. Yet the mistakes which good-intentioned men have made in the spending of money for church purposes is a sad tale. Funds raised for definite purposes have been spent for emergencies in another field; the pastor has gone without his salary that the coal dealer might be paid, and bills have been allowed to lag until the church cannot take advantage of the usual trade discount.

The goal of the church, financially, would be to have its income pouring in regularly and to meet all of its bills in the same way. To do this the church must recognize the responsibility of stewardship as does the individual. It owes to the contributor a system which will not alone give him adequate and honest statements of his own account, but which will make him feel that the whole organization is financially stable.

Let us follow the money from the plate on which it is deposited through the various accounting processes until it is finally spent for its value in service or trade. In the average church the money is now placed on the collection plates in envelopes which designate it for some definite fund and in addition there is also the "loose" offering—money which is

not designated for any particular purpose. The first thing to do is to have the money correctly counted.

In some churches the custom prevails of turning the collection over to the treasurer who counts it and deposits it in the bank. Probably not one church treasurer in a thousand is dishonest but this plan makes bookkeeping very difficult, for there is no way to check up against his figures. There should be somewhere another statement of the offerings. Such a statement is provided when there is a financial secretary who keeps the record of the offerings and in turn turns the money over to the treasurer, for which he gives his receipt.

IMPORTANCE OF A FINANCIAL SECRETARY

Let us assume that the financial secretary receives the offering. He takes the money from the envelopes, noting on each one the amount which is found therein. This is not always the amount which the contributor thinks he put in. When the envelopes are emptied and the money counted there will be an exact balance between the amount credited to the envelopes and the cash. This sounds like a simple matter, but it is not. It is a means of conflict in many churches. Assume that the plates contain five hundred two-pocket envelopes, giving a possibility of one thousand distinct contributions. Many of these contain small coins. It is a mighty easy matter to find your balance out several dollars. A few dollars is not much in the course of the year but if some sensitive member finds that he is credited with a few dollars less than he really gave it may be a very serious matter.

But assuming that the balance is correct, the financial secretary turns the money over to the treasurer and he in turn gives his receipt for it.

June 19, 1925.

CENTRAL PRESBYTERIAN CHURCH

Received of Horace Wiley, financial secretary, offerings of to-day

General Expense	$159.30
Benevolent	34.75
Total	$194.05

WILLIAM GREELY, Treasurer.

A Form of Receipt.

When this system is used it is a simple matter at the end of a year to give an accounting of the moneys received. It implies that all of the contributions have come through the hands of the financial secretary. The entire official board of the church should take pains to see that this rule is lived up to. There are always contributions which come in other ways. There are checks and returns from invested funds. These should go to the financial secretary and be entered before they are passed on to the treasurer. Only in this way can the matter be kept orderly. Any business man knows the necessity of all funds going through the accounting office before they are deposited. The church must profit by this business experience.

A COMMITTEE FOR COUNTING THE MONEY

I would suggest here a plan which we used in one of my churches where we had had difficulty in securing the proper accounting. We were continually finding a discrepancy between the statement of the financial secretary and that of the treasurer. The latter complained oftentimes that the money when counted did not balance with the receipt he signed. To meet the situation a committee from the trustees decided to count the money at the close of each service. A room in the church was given them for the purpose. There were usually several men present and in this way an accurate account was assured. They kept a third record, which remained always in the church office and was available for reference.

WHOLE-TIME WORKER ASSUMES CHARGE

When a church adds a whole-time worker as the pastor's assistant many times this financial accounting is placed entirely within the church office. This usually results in a more reliable system but it by no means eliminates all the difficulties. Many a church secretary has found that her troubles center more or less around the difficulties of accounting for the small pledges which are being paid weekly into the treasury of the church.

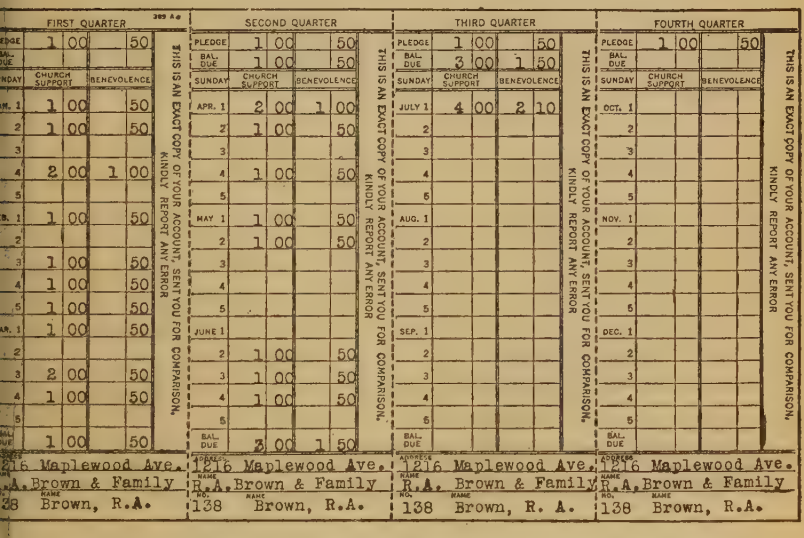
SYSTEMS OF ACCOUNTING

We all assume without any argument the responsibility of recognizing the contributions which come to the church. When the money comes in large sums the best way may be to send a special

receipt. Unexpected gifts or unusual gifts should be recognized by a personal letter from the minister. The contributions of the many through the weekly envelopes are acknowledged by quarterly statements showing the amount of the pledge for the quarter and the amount which has actually been paid.

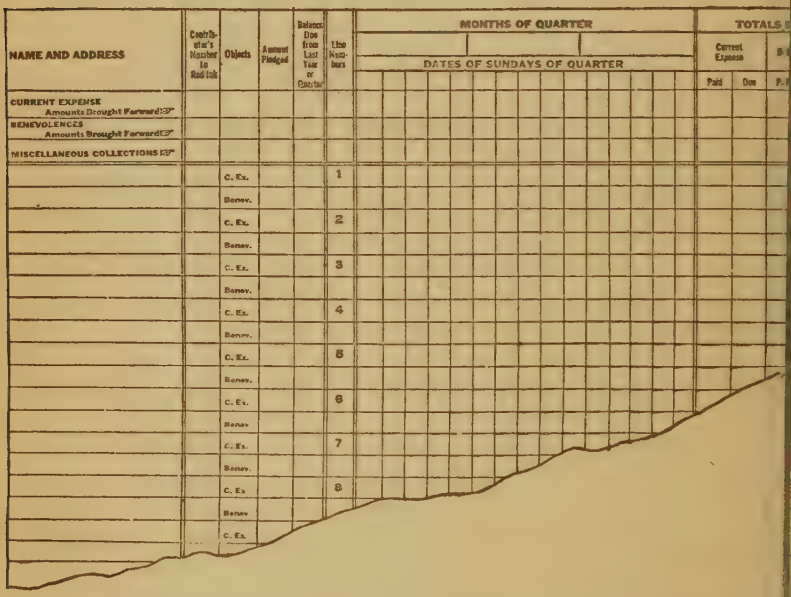
We show here two ideas of bookkeeping, one based on a book and the other on the visible card system. There are advantages to both systems.

The Kardex Visible Record System



Here in a compact and visible form we have the name and address of the pledger, the amount of his pledge, the payments week by week, the balance due or credit from the preceding quarter and a similar statement for the current quarter.

The record card is printed in duplicate, with a perforated line between the two sections of the card. A piece of machine carbon is inserted, and the data regarding the amount of the weekly pledge, name, address and number of the pledge is filled in on the typewriter. The machine carbon is removed and replaced by a good quality of pencil carbon. The



card record is then ready for its permanent place in the cabinet. Weekly entries are made with indelible pencil, which makes a clear impression on the duplicate. It is never necessary to remove an active card from the cabinet.

At the end of the quarter the debit or credit balance of the member's account is placed at the bottom of the card. The original portion of the card is then torn off and mailed to the pledger, usually with

a letter urging the delinquent to pay up to date. (See p. 276.) The carbon copy of the record is kept in the cabinet for reference.

TYPES OF QUARTERLY REPORT CARDS

The plan which originated in the First Presbyterian Church of Warren, Pennsylvania, provides for a book in which the pages are bound in dupli-

TREASURER'S REPORT

*No.*_____ *Quarter ending*_____

M_____

Your church subscription stands as follows:

	Pledged	Actually Paid	Balance due on quarter	Balance due from last quar.	Total now due
CURRENT EXPENSES	$.....	$.....	$.....	$.....	$.....
BENEVOLENCES	$.....	$.....	$.....	$.....	$.....

	Current Expenses	Benevolences
On hand at first of quarter,	$_____	$_____
Collections during quarter,	$_____	$_____
Totals,	$_____	$_____
Disbursements during quarter,	$_____	$_____
Balance,	$_____	$_____
Amount of unpaid pledges,	$_____	$_____

_____ *Treasurer*

NOTE—If your subscription is in arrears, it is hoped you will make a special effort to balance your account during the next quarter. Members should constantly bear in mind, that the church is their church, that its obligations are their obligations, and that they individually as well as collectively are responsible for its standing in the community.

"Better it is that thou shouldest not vow, than that thou shouldest vow and not pay."

DI FLEX-RICHMOND, VA. FORM NO. 5

This form provides for a quarterly statement to each contributor giving the financial condition of the church.

cate, one sheet white and one yellow. The white sheets are perforated so that the quarterly statement may be torn out and mailed to contributors, the yellow sheet remaining and forming the permanent record. We are reproducing the form in which the report goes out.

NAME

ADDRESS

ENVELOPE NO.	CURRENT EXPENSE			BENEVOLENCE		
	$ PLEDGE PER WEEK			$ PLEDGE PER WEEK		
PAID EACH SUNDAY	JAN.	FEB.	MAR.	JAN.	FEB.	MAR.
1ST						
2ND						
3RD						
4TH						
5TH						
TOTAL MONTH						
TOTAL QUARTER	CURRENT EXPENSE			BENEVOLENCE		

SUMMARY—PLEASE KEEP THIS FOR YOUR RECORD

AMOUNT ACCRUED ON YOUR PLEDGE THIS QUARTER.		CURRENT EXPENSE	BENEVOLENCE
_____ SUNDAYS			
AMOUNT PAID THIS QUARTER SHOWN ABOVE			
BALANCE FOR THIS QUARTER	DUE		
	OVERPAID		
FROM YOUR LAST STATEMENT	DUE		
	OVERPAID		
TOTAL EACH ACCOUNT NOW	DUE		
	OVERPAID		

AMOUNT FOR BOTH ACCOUNTS **NOW** DUE _____ OVERPAID

"Render unto God that which is God's"

THE BOOK SYSTEM

This plan of church accounting has been brought to perfection by the Duplex Envelope Company, Richmond, Virginia, specialists in church finance and originators of the duplex envelope. Their plan provides a ledger for the financial records, checking the contributions each Sunday. The form reproduced on page 276 is from the "D. E." Ideal Record Form, which enables one treasurer to keep the account of contributions to both current expense and benevolences.

PAYMENTS

All payments made by the church will be made by check. The only exception there could be to this would be in the instance of petty cash payments for which money may be kept in the church office. But any item of more than one dollar should be paid only by check, and the check issued only after an order has been drawn for its payment. This may appear absurd to those churches where the treasurer has received and paid all bills as he has had the money, but there is plenty of reason for the rule.

There is altogether too much of a tendency on the part of churches to let the treasurer not only pay the bills but also find a way to pay them. The official board needs to have brought to its attention the joint obligation for the financial welfare of the church. For this reason the president of the board together with the treasurer should issue the orders to the treasurer. It might appear as a clumsy system when gas and electric bills are to be paid. But a little foresight will have everything

in hand on the first of the month and the officers will know that all of the bills are discounted.

Sometimes it may seem wise for the minister to sign the order. We must get away from the idea that the pastor should not be bothered about finan-

STATION TAPC BROOKLYN
360 Meter Wave Length

☞ Only subscribers to the Current Expense Fund of the Throop Avenue Presbyterian Church, tune up and listen in.

SEPTEMBER 29th, 1922

"THE TREASURER FINDS THIS THE QUICKEST METHOD OF INFORMING ALL SUBSCRIBERS TO OPEN THEIR POCKETS OR CHECK BOOKS AND FORWARD TO HIM AT ONCE BY MAIL OR BRING TO THE CHURCH NEXT SUNDAY ALL PAYMENTS DUE FOR ARREARS, AND IF NOT ALL, THEN THE GREATER PORTION AND IF NOT THAT, THEN AT LEAST SOME OF IT, SO THE TRUSTEES CAN MEET THE BILLS FOR COAL, SALARIES AND OTHER VERY URGENT NECESSITIES."

BROADCAST BY HERMAN F. VOSS

The Duplex Envelope Company should be credited with this collection idea.

cial matters. He ought to know what his church is paying for certain things. And he is entitled to the satisfaction of knowing when bills are paid.

Personally I have liked the form of voucher or order which is connected with the check. It makes it easy for auditors when they do their work at the end of the church year. There is a check for each order. They are identified by the number, and the

check is supposed to be issued under the date of the order.

THE DRY PERIODS

Many churches experience what we may call a "dry period" at some time during the year. This means that, while they have resources for the year which are reasonably sure, in some particular season expenditures are greater than the income. This is very apt to be true of city churches in the summer months and of rural churches before the harvest months. In the churches of my boyhood most of the year was dry until within a few weeks from "Conference." Then there was a rush to pay up all of the bills. The minister, who had received scarcely enough to feed his family, found himself opulent with several months' salary.

To-day churches understand that such a period is a disgrace. There is one very effective way to meet it and that is to borrow from the bank on the personal note of the trustees. This they should do to keep things normal, just as a business would do it to pay its bills. The danger of such a "dry period" may be another reason for keeping the trustees informed as to the financial obligations of the church. We should not encourage churches to run into debt thoughtlessly but, when there are ample resources to rely on, it is silly not to use established business methods to keep things running smoothly.

BONDING THE TREASURER

It is a simple matter but it pays to take out a bond on the treasurer. The cost is very small and it is

an ordinary business precaution. Very seldom does a church treasurer abscond. But that is not the point. Besides, there are other ways of losing money than through dishonesty. The thing we try to do is to have the financial assets of the church protected at all times. Once the idea is established, even the treasurer will prefer it. If I were a church treasurer, I think that I should request that the church take such protection. More and more churches are doing this.

DISTRIBUTION OF PRINTED REPORTS

The church owes it to its contributors to render a satisfactory accounting of its stewardship. The only efficient way to do this is to have the reports audited and then printed for distribution. There are two times when the congregation should be taken fully into the confidence of the church officials. One is when the budget is presented. The people have a right to know what expenditures are planned. And the second time is when an accounting is being made.

There is another reason for this suggestion. Many times an official who likes to keep very much to himself can be persuaded to come out into the open if he is permitted to sign his name to a printed report. I healed a very serious rupture in one of my churches by introducing this plan. The treasurer had never made a report and never intended to. But when I explained the idea of having it printed with his name as treasurer and rather widely distributed, we gained our point and also kept the loyalty of the man.

CHAPTER 16

EFFICIENCY MACHINES

The growing executive emphasis places upon the ministry the task of constructing an executive office where the details of parish administration may be attended to. There is nothing unique or new in the various items which are considered in this chapter. It is rather an effort to estimate the value of the various mechanical devices which have found their way into the church office. A safe rule to go by is to admit nothing until it has shown its value. A desk and two buzzing telephones do not add to the spiritual resources of any minister. Modern devices are not an unmixed blessing. I am inclined to think that the conservative layman who objects to the innovation of modern business instruments may be (unconsciously) on the side of God. But those things which will add to the efficiency of the minister's work without monopolizing all of his time and energies are to be commended.

The place to start is the desk. It is a simple rule but a good one—that the desk is made to work on, not to pile things on. A good executive keeps his desk clean. He has ample filing devices to keep the many papers cleared away so that he can devote himself to one thing at a time. The best desk is a flat-top one for the reason that it can be kept more orderly than the roll-top and does not offer the same temptations as a store-all. The old roll-top desk with its pigeonholes cannot meet the requirements of modern filing.

The best desk is the modern filing desk with sufficient files for letters. In case the desk is not so equipped a drawer file should be provided. This file properly indexed will take care of all the letters and they can be kept in order so that they may be instantly referred to. The minister will learn also to keep much more information in this or a second file. There are ministers who are blessed with helpers who have had sufficient secretarial training to build a system and put themselves in it. Most of us have to build our own system and force our helpers to adjust themselves to it.

The telephone is a blessing and a curse. There is nothing so disrupting as to have to break away from serious thought to listen to a telephone conversation. The person who calls on the phone has an advantage over the individual who taps at your door. He breaks in on your privacy and insists that you hear his case. You can tell the first man that you are busy and he will sit and wait. But the second must be heard. When the minister has a secretary he can avoid telephone calls. Other ministers have the phone in the house so that the wife may receive the calls, letting him have them at the luncheon hour. A telephone is necessary; perhaps in many churches a telephone system is necessary, reaching the different parts of the building, but this can be overdone.

There are certain documents which the minister will want ready reference to. His communicant list should be in order for any information. There are the baptismal and marriage records which he will also have at his hand. Then he needs denominational documents where he can get at them. He should have the addresses of publishers of church

and Sunday-school literature. There are many things of this nature that people will look to him for and he needs to have them ready. Committees are constantly changing. Each new committee will come and ask the same information that the old one asked. They will want to know where to send contributions, where to buy boxes for the Christmas candy, and other things. A simple system of keeping this information will prove valuable.

Some churches have found it advisable to install a small safe or a steel cabinet for the safekeeping of records. I went over this matter once with the manufacturer of safes and he told me that it was quite customary in the Roman church to provide for the safekeeping of important records but that Protestant churches had not generally adopted the plan. In building a new church it would be wise to have a vault built in. This can be made of concrete and a safe door purchased to fit it. Some good manufacturer should be consulted first as to the dimensions of the vault but a good architect will presumably take that precaution.

Another item which will help without confusing is a good wall map so that the minister may visualize his parish. It should be of sufficient size so that a black-headed pin may be put in for each family. In a glance he can see just the bounds of the parish and he will be aided in planning calls, sectional organization, or other methods of working.

With a desk, wall map, file and telephone the office is pretty well built up. But the church cannot stop here. A letter file implies duplicate letters. This means a typewriter. The old excuse of a minister for a typewriter was that his penmanship was not legible. As an editor who has read hundreds of

manuscripts of ministers, let me tell you that few of them are experts on the typewriter. Most of them have tried to pick up the art and are still in the process of instruction.

There may be other reasons for this. It may be that the typewriter selected is not suitable. It may have been purchased because it was cheap. Rebuilt machines are usually good in action and durable. I have tried several different makes. In succession I have owned five, all of them new when purchased. For good substantial work there is nothing so satisfactory as a full-sized standard commercial machine. It will prove satisfactory for making carbon copies and address plates, for cutting stencils and other kinds of work that is desirable.

If a typewriter is a good thing for the minister, it is doubly essential if a secretary is added to the staff. Then he gives dictation and she writes his letters. Most of us who use the machine very much soon reach a point where we compose our sermons on the typewriter much more easily than we do with a pen. Then we cannot permit a typist to come between us and the article we are writing. Most literary men in America reach this point. With the fingers on the typewriter the brain begins to work. The typewriter then becomes not merely a piece of office furniture but a spiritual aid to the minister. We will give it a place in the study and the office of every minister.

PRINTING DEVICES

Most churches in these days distribute many pieces of literature throughout the year. Printing is expensive. Many face the question of keeping

the cost low and still securing the results of good printing. The simplest type of duplicating machine found is a simple tray filled with a gelatinous substance which has the property of holding ink and reproducing it on successive sheets of paper applied to it. The first operation is to write or typewrite, using a special ink. The first sheet is placed on the duplicator and pressed softly with the hand. After this is removed, it will give a good impression to fifty or more copies. This device may be purchased for a few dollars and fills a place in the making of announcements and other details.

Above this we place the mimeograph, which is used with success by so many churches. The principle back of this is reproduction by means of a wax stencil upon which an impression has been cut by the typewriter. The ribbon is moved aside and the keys cut deep into the wax. The stencil is then placed on a roll and is inked. Then when an impression is made on paper the original copy is reproduced. A good mimeograph can be purchased, fully equipped, for from $50 to $150, and it will last for years. There is a device known as a "mimeoscope" which makes it possible to sketch illustrations from papers by using a stylus on the wax stencil. By this process printing done with the mimeograph may be as diversified as the individual may wish. One need not assume that the use of this printing device is limited to letters. Many churches issue their church bulletins from it. Church pledge cards, envelopes, tickets, posters and many other kinds of publicity are made possible. Rev. Carlton J. Williams of Sandwich, Illinois, has a church of 250 members. During one year 30,000 pieces of printed matter were issued from the

mimeograph at a total cost of less than $50 for paper, ink, stencils, etc.

The multigraph is a printing machine which uses type. Its original cost is more and the cost of operating is more, but the work it turns out is of a higher class than that of the mimeograph. It is possible to use it for letterheads and other printing which needs distinction of type. The type sets on a rotary center and cuts are now available for this machine, making it possible to turn out a high-class job. Naturally, it requires more skill than the mimeograph, just as it is more effective. Any church in considering these printing devices should not alone look at the type of work they want but must also learn how they are to be operated when once installed. One advantage of the multigraph for letters is that it prints through a ribbon and the ribbon can match the typewriter ribbon. In this way the nearest approach to a typewritten letter may be secured. For form letters which need a personal appearance this is invaluable. The multigraph comes in a small size, which is operated by hand, and in a large power-driven machine capable of taking care of the needs of the largest church.

Here and there are churches which operate their own printing plants. There is still a distinction to good printing as contrasted with the other machines mentioned. The Church of Christ, Canton, Pennsylvania, has a press on which it prints all church publicity, including the Sunday bulletin and *The Canton Christian,* a weekly, four-page paper. Rutherford H. Moore, formerly of the Methodist Church of Randolph, Vermont, who is a practical printer, operated one for the church there. Other instances are recorded from time to time. In both

of these instances the plants were on a paying basis and both were under the direction of the pastors who were experienced printers.

There may be a field here for a special work by boys or young men if there is a leader to direct their work for them. It is well to remember that printing is a trade, and one which requires considerable technique. No minister who is inexperienced should feel that there is an obligation upon him to install this kind of work. In most parishes the minister and the church would both be ahead if the printing were done in the trade plants and the minister put his extra energy into pushing his own parish activities. There is no obligation upon the minister to save the church some money at the expense of his own pastoral efficiency. Yet there are exceptions where a printing plant makes possible a fine piece of project work for a young men's group, and where everybody may profit by its installation. It certainly is a fine thing to have good printing at hand without having to pay the big prices of the trade. But in printing, as in most other things, it pays to invest in the best.

THE DICTATING MACHINE

The minister who uses the dictating machine is the exception, and still its use is broad enough to make its mention worth while. The machine, as most of you know, is a phonographic recording machine. A fresh cylinder is placed on it and instead of dictating to a stenographer the dictation is given the machine, the typist working out the letters at her leisure.

Men who use this give as one of its important

features that they can dictate their sermons without the self-consciousness which is present when dictating to a person. Another reason is that the letter may be worked out when convenient for the typist, making it unnecessary for her to drop other work when the minister wants to get out his letters. And there is still another reason urged by William Bishop Gates of Olean, New York, which will appear valid to most of us. Most ministers do not have full-time secretaries. But there are typists in the congregation who are only too glad to give of their services. Through the use of the dictating machine the records can be made and then sent with the machine to be worked out when they have time.

PROJECTION DEVICES

We might well give an entire chapter to the use of projection apparatus for church and Sunday school but space decrees that it be placed in this chapter on mechanical assistants. The old "magic lantern," a novelty in my childhood, developed into the stereopticon which found widely accepted use. It still to-day, in its various forms, represents one of the greatest assets for church work. Its educational value is unchallenged. With the years the art of producing suitable slides has developed until the minister has at his disposal material of high character and true artistic value.

While a few years ago the use of the projection apparatus was limited to the night or when a room could be pretty well darkened, one new phase of this development makes daylight projection possible. At one time slides were all made of glass, which was heavy and made transportation costly, but to-day

machines use film rolls. The production has reached a place where pictures may be purchased at a cost not much larger than the rental figures of the old days. One ambitious company now advertises the international Sunday-school lessons on a film strip, making it possible to have every lesson up to date. Another new development is the device for making it possible to project opaque objects on the screen. Thus picture post-cards may be flashed on the screen. This is also an aid in reducing the cost of projection service. Opaque objects, however, cannot be projected more than thirty feet and require a very strong light.

Most communities to-day have electric service, and this, of course, is preferable for any projection service. The arc light is giving way to the high wattage mazda light, requiring less attention and silent in operation. Where electricity is not available acetylene gas is a good substitute. Prest-O-Lite gas is a form of acetylene which may be secured in almost any community. Then there is the new development of a bulb which will work from the ordinary six-volt automobile battery. If the battery is fully charged, it should give an evening's entertainment satisfactorily. This is the cleanest and best substitute for electric power.

The ease with which slides may be prepared for the stereopticon makes it a good project for special church meetings where reports are to be given. In the place of printed reports they may be shown on the screen. The simplest way is to take a glass slide and smoke it over a kerosene lamp or candle. Then any figures or letters may be scratched on it with a sharp pencil or a pin. A glass pencil or a china worker's pencil, which can be obtained from most

stationers, may be used directly on the glass. A quill pen and india ink may also be used. By the use of thin parchment, typewritten messages can be put on the slides. This latter makes it possible to have an attractive slide which will convey any report or message desired.

Any projector requires perfect focus for perfect work. The operator should take pains to see that he has his right adjustments before the lecture begins so that he may do justice to the subject. Here are a few rules taken from a manual by Alfred Roy Ehman which may be helpful.

What is the Trouble

When there is a blue shadow in the center of the screen?

The light is too near the condensers.

When a yellow shadow is evenly distributed around the margin?

The light is too far back.

When a shadow appears at the top of the screen?

The light is set too low.

When a shadow appears at the bottom of the screen?

The light is set too high.

When a shadow appears at the right of the screen?

The light is set too far to the left.

When a shadow appears at the left of the screen?

The light is set too far to the right.

When numerous ill-defined spots appear in the field or it has a mottled appearance?

The condensers are dirty.

When there is a general haze or foggy appearance over the fields?

The objective is dirty.

When lines in the picture are not sharply defined?

The instrument is imperfectly focused.

MOVING PICTURES

Motion pictures are still somewhat in the elementary stage as far as the church is concerned. While many churches have used them successfully, the "movies" have not the authority for church work which is recognized in the stereopticon. A good machine is expensive, it requires an expert operator, and theaters have developed the art until comparison is out of the question as far as entertainment is concerned. As a matter of fact the best films (we mean in craftsmanship) are not available outside of the theater field.

The minister who decides to exploit this field must first of all choose between the narrow and standard gauge machines. The former uses a narrow, non-inflammable film, especially devised for educational and religious work. The machine is light, portable and requires no booth for operating. Its mechanism is simple and any intelligent person, after a little experience, can operate it. The material available for its use is, however, limited.

There are now standard width machines which use non-inflammable film. As a rule this is very desirable for church use as it requires no special fireproof booth. The inflammable film is dangerous. A booth must be provided for the machine. Your insurance rates go up as soon as one is in-

stalled. In most churches there is no room for a booth and a simpler arrangement is a necessity.

There have been several attempts to supply churches with suitable films. I know of none which has been a 100 per cent success. Religious films have been produced but it takes more than a half dozen pictures to justify the investment in an expensive motion-picture machine. It will have its use in the educational features of the church work as the stereopticon has but it is a question if the church can ever compete with the motion-picture house on its own ground—entertainment. But in Sunday school, men's club and institutional work it will have its place.

RADIO

Ever alert to their opportunities, churches were among the first to avail themselves of the broadcasting privileges. Many churches installed their own outfits. This is an expensive proposition, costing from one to fifteen thousand dollars, depending upon the quality of the installation. Other churches made arrangements for broadcasting through local stations at a lesser expense. Some churches had the entire privilege granted them for nothing, to have a religious program.

Just as I am writing this the whole radio program for religious services is unsettled. The air is crowded. Too many have tried to get in. The United States government is recognizing the fact that we cannot go on setting up stations. It is going to be increasingly difficult to secure a license. Churches in on the broadcasting will not yield their position without reluctance. On the other hand,

many stations are embarrassed by early agreements made with churches.

Church broadcasting has not been a success from the artistic point of view. Church auditoriums are not adapted for this work. Choirs which may be considered first class in the church do not reproduce accurately when put on the air. The minister in his talk is limited in his position and the variation of his tone.

Neither is the average service of public worship adapted for broadcasting. It has been arranged with a different end in mind. It has been well said that one may listen to preaching over the radio, but that one cannot worship by radio. The play which comes over the air has been rewritten to suit the new method of transmission. The grand opera has been cut down. It is only the preacher who has not complied with the new requirements. It is this failure which is leading to a reaction distinctly unfriendly to the broadcasting of religious services. As a rule, the prayers and the sermons are too long and the appeal is too narrow.

Of course, any church still has the right to seek a license for operating a broadcasting station. However, they will not readily be granted. Personally I think the matter is one for the local federation of churches as a problem in comity would be and that the question should be settled after considering the problem which is much larger than any one church. All branches of faith should be considered in rearranging the service.

Amplification

There is a species of radio, however, which can be used by many churches. It is voice amplification

in the church auditorium. By this means the minister's voice is carried to every part of the auditorium so that there are no silent pockets. There is a microphone for the pulpit or lectern, amplification apparatus in the basement and in various parts of the building the loud speakers. Many of the larger auditoriums are already supplied with this outfit, including the Cathedral of St. John the Divine, New York; First Methodist Church, Los Angeles; First Baptist Church, Dallas, and the Fourth Presbyterian Church, Chicago.

Another variation of this, and a much simpler one, is the arrangement whereby the minister's voice is carried to certain pews set aside for persons hard of hearing. These pews are equipped with earphones so that the service comes to them clear and loud. This is a comparatively cheaper arrangement. One church we know of found eight people who had difficulty in hearing willing to divide among them the expense for the installation. A trade name for this is the "acousticon."

THE ADDRESSING MACHINE

The addressing machine will revolutionize the work of the church which is seeking to keep an up-to-date mailing list. I know of nothing which will pay for itself in so brief a time. It can be used not alone as a mechanical device but also as a file of names, making unnecessary some of the other files mentioned.

Broadly there are two types of machines available for church work. The Addressograph is a heavy serviceable machine which uses metal plates and prints through a ribbon. The name and address

plates must be secured from the service plant of the manufacturer at a cost of a few cents for each change made. The top of each plate has a place for little tabs which furnish a reference index.

Then there are machines which use stencil plates. These may be cut on the ordinary typewriter, thus reducing the cost of keeping correct addresses. What is saved in cost is lost, however, in imperfect impression. Either type of machine is serviceable and in a few minutes hundreds of envelopes or other matter may be properly addressed and sent on their way.

BOOKKEEPING MACHINE

In at least one church, First Congregational, Billings, Montana, there has been introduced a bookkeeping machine. That church is enthusiastic over it and possibly other churches will be interested. They will probably be commonly found in the church offices by the next generation.

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